

The Improvement Era



OCTOBER, 1944

VOLUME 47 NUMBER 10
RETURN POSTAGE GUARANTEED
SALT LAKE CITY 2, UTAH

"You can still do THIS
job AFTER school"



IN SALVAGING WASTE PAPER, western school children have done a magnificent job during vacation. But now it must continue *and all of us must help.* Waste paper is the raw material for cartons which protect more than 700,000 war items shipped overseas. Authorities say the shortage is acute, the need is desperate.*

Now our young patriots take on still more "paper work" . . . at school. Busy days are ahead for them, including hard play. Your



boy or girl burns up energy by the minute . . . energy that calls for plenty of the "basic seven" foods, well-balanced, appetizing, rich in vitamins and minerals.

Now, more than ever, cookery must be efficient. ★ Your economical gas range, with its quick, controlled heat, enables you to save precious vitamins and minerals . . . as well as time and money. Gas fuel is daily contributing much to wartime conservation.

MOUNTAIN FUEL SUPPLY COMPANY

**Sell waste paper to dealers or give it to charitable organizations. Far too much is being burned!*

SERVING UTAH AND WYOMING

GAS FUEL

IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

ABOUT thirty-one gallons of sugar-maple sap has to be evaporated down to just one gallon to get maple syrup. The sap contains about three percent sugar and the syrup about sixty-five percent.

THE children of the ancients apparently enjoyed swinging, too. There is a small toy model of a girl in a swing which dates back to the fifteenth century B.C. in Crete, long before the Greeks had any influence there.

FOR showing that caffeine sometimes causes stomach ulcers in susceptible persons, Drs. J. A. Roth, A. C. Ivy, and A. J. Atkinson of Northwestern University have been awarded a bronze medal by the American Medical Association.

OVER ten thousand people now use an artificial larynx instead of their own voice box. It is inserted in the throat below the voice box.

THE use of electric heat in the pens of new litters of pigs in some Indiana experiments reduced the death losses in the first ten days by one third. The supplemental heat was supplied by an electric flood lamp, an electric bulb with reflector, and an electric underheat unit in various tests.

TO take the place of dental drilling points made from wartime scarce steel, diamond-pointed drills have been developed by the United States Public Health Service. Although the diamond-dust-covered drills cost five dollars instead of five cents, they will last from six to eight years instead of three to four cavities and cut through the hard enamel surface quicker. The steel drill is faster in the dentine core of the tooth.

SOME plants in the process of growth produce organic substances which in time interfere with the plant's further growth and may interfere with other plants' growing in that soil. The effect seems to depend greatly on the type of soil, but the effect of these toxic substances may be very great, such as the self-poisoning of peach trees in certain parts of California.

A REMARKABLE fall of one and one third inches in the barometer reading within twenty minutes was recorded on the S. S. Virginia, September 20, 1933, when it passed through the center of a hurricane in the Caribbean Sea.

(Concluded on page 587)

OCTOBER, 1944




RARIN' TO GO!

CHILDREN need extra nourishment during these strenuous fall days—nourishment ideally provided by *Honey Bee GRAHAMS*. Keep a generous supply on hand for after-school snacks. They love the delicious flavor of *Honey Bees*.

Honey Bee GRAHAMS by PURITY



A Bargain in Food Value

Wartime food rationing and scarcities have taught people to seek food items that provide greatest nutritive value. Irradiated Sego Milk meets that requirement—it is an extraordinary bargain in food value. Here's why:

Concentrated to approximately double richness, Irradiated Sego Milk is pure, whole cows' milk containing all the milk food substances any milk can provide. It is homogenized to make it more easily digested. It is irradiated to enrich it with extra vitamin D for protection to bones and teeth. Sterilized in sealed cans it is surely safe always. It costs less generally than ordinary milk.



SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk
in the Intermountain West

Plants at Richmond, Utah; Preston and Buhl, Idaho

The Cover

THE harvest time of the year is an indication of a year well spent, when bins and cupboards are well stocked, and the coming of winter means that more than ever the home becomes the center of activity and comfort. Security and happiness radiate from this cover, the photographic work of Jeano Orlando as arranged by Charles Jacobsen.

Church of the Air

EZRA T. BENSON of the Council of the Twelve will deliver the Church of the Air address in connection with the 115th semi-annual conference, on Sunday morning, October 8, 1944, at 11 a.m. Mountain War Time. This broadcast will be heard over CBS stations, at 1 o'clock Eastern War Time, 12 o'clock Central War Time, and 10 o'clock Pacific War Time. The subject he has chosen is, "America — A Choice Land."

✱

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

OCTOBER, 1944

VOLUME 47, NO. 10

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

✱

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CIRCULATION FOR THIS ISSUE: 92,000

Radio Hour

THE Sunday evening KSL program of the Church is now heard at 9:00 p.m., M.W.T., fifteen minutes earlier than previously. The series is currently featuring Elder Joseph Fielding Smith of the Council of the Twelve who is speaking on "The Restoration of All Things."

November Era

ACCORDING to present plans, the November issue of the Era will carry the addresses of the General Authorities which will be given at the 115th semi-annual conference, from October 6 to 8, 1944, inclusive. Because of the increased size of the magazine, involving longer press runs, the magazine will be somewhat late in reaching subscribers.

✱

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include stencil impression from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.




Executive and Editorial Offices:

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The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

FACTS ABOUT FATAL ACCIDENTS			
	% of All Occupational Deaths	% of Total Workers	All Industry Average
 <div>FARMING</div>	25%	16%	.015+
 <div>MINING</div>	11%	2%	.05+
 <div>MANUFACTURING</div>	18%	33%	.005+

Compiled into a graph by John Henry Evans, Jr., from statistics in July-August Farm Safety Review

EXPLORING THE UNIVERSE

(Concluded from page 585)

THE ancient Greeks and Romans used honey in the place of sugar in their domestic economy. The expedition of Alexander the Great to India in 327 B.C., finding a type of sugar cane, reported a remarkable reed which furnished a sort of honey without the intervention of bees.

EXPERIMENTS in distilling oil from shale by electrical heating are being tried in Sweden.

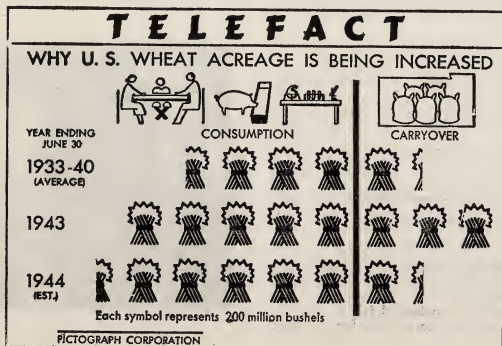
THE Arctic moon does not set for two weeks each month at the North Pole.

RUN-PROOF stockings and non-shiny serge are two possibilities of the new syton process for coating cloth or

fibers with a thin film of submicroscopic sand grains. Snagged threads won't slip, keeping runners out of stockings.

SEED POTATOES treated with seven and one-half to thirty percent ethylene gas for twenty-four hours at 65° F. nearly doubles the yield and increases the vitamin C content, according to German experiments. Russians have found that a two weeks' treatment of fruit trees in tents with butylene gas helps fruit to ripen in time for harvest in localities with short growing seasons.

WORM parasites in animals range in length, when full grown, from a small fraction of an inch to several feet long. They can move around in their host's body and to attach themselves are often equipped with spines, hooks, teeth, or suckers.



Buy your coal

NOW if you are planning on using this vitally important fuel during the Fall and Winter months.

★ Remember, there is a man-power shortage in the mines, industry is demanding more and more fuel for increased production, and the railroads are operating at capacity to supply the needs of the Armed Forces.

★ Western Pacific joins with Utah and Colorado coal mining companies in urging you to place your orders for coal **NOW**.



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World's Grand Prize at Paris International Exposition, 1928, one of six world's grand prizes and gold medals awarded the makers of Mrs. J. G. McDonald's Chocolates.

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In our 84th year of quality chocolate manufacture, we exercise the same high skill that has made the name "Mrs. J. G. McDonald" synonymous with highest quality in chocolates the world around.



**Mrs. J. G. McDonald
Chocolate Company**

Salt Lake City, Utah

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Poetry

AUTUMN ODORS

By Thelma Ireland

I LOVE the smell of autumn;
Bonfires of burning leaves.
Apple butter cooking
A spicy bouquet weaves.
Mustard pickle perfume
With that of relish vies.
Smells of simmering mince-meat
Mingles with the pumpkin pies.
Chili sauce and chowchow
A heady incense make
That merges with the odors
Of the spicy, dark fruit cake.
Cider from the orchard
And sorghum from the mill—
Of autumn's rich aromas
I can never get my fill.

OCTOBER

By Lalia Mitchell Thornton

APRIL is fickle and June is coy
And August struts like a braggart boy;
But gay October has right to boast
Demanding plaudits and cheer and toast—
With summer caught in her garment's hem
And autumn worn like a diadem.
No robins sing in her crimson trees;
S'he has no humming of honey bees;
With crickets lifting their tuneful lays,
Hers are the glad and the gleeful days.

March is a boaster, bold and rude,
And May has always been called a prude.
But blithe October has dancing toes
With a flame of sun, and a flock of snows,
And nothing to do the whole day long
But listen the wind and its whistled song.
The harvest gathered, and on the fence—
The grapes in clusters their fruit dispense.
On this is the month for joy and cheer,
The jubilant queen of all the year.

CANYON CALL

By Lisbeth Wallis

YOU, who have heard a canyon's voice at night,
Shall hear a canyon's voice forever calling,
Shall hear a wild bird heralding its flight,
Shall hear the silver sound of water falling.
You shall remember, too, wind over snow,
And lonely spruces crying out in pity.
You, who have heard a canyon's voice must know
That it will seek you out in any city.

For though you walk an aging, alien street
Within the shadow of a friendless building,

A memory will follow, swift and sweet,
Of whitened cliffs a morning sun is gilding.

It sings a song wherever you may be:
You cannot love a canyon . . . and go free.

NO ENCORE

By Lucretia Penny

I'M disillusioned again, and because
I'd too much faith in the power of applause,
I ever so loudly applauded fall
But she wouldn't come back for a curtain call.

JERRY

By Nell Cox

SURE, we know Jerry, the neighborhood tease
(Aunt Nell remembers who picked her sweet peas
And remembering now wipes a tear from her eye
For Jerry no longer goes whistling by.)
Away down in Texas in a big army camp
He's being taught discipline, the mischievous scamp—Jerry.

Tall and good-natured; ever ready to dare,
Quick in his anger when a cause is unfair,
Abhorring deceit, trickery, lies
With quiet scorn for all that true soldiers despise,
Willing to give his life's blood if he must
In the fight for the right—for a cause that is just—Jerry.

With faith in his Maker and a song on his lips,
A lift to his shoulders and a swing to his hips.
There isn't a neighbor but would think it a treat
To see Jerry Wilkins stride down the street.
Just our neighborhood kid, but on his last leave
Jerry the tease had stripes on his sleeve—Jerry.

His letters how brief, with message so short,
His mother's engraved each one on her heart,
"Hope I'm seeing you soon." How she longs for just that,
To hear him teasingly call her, "Old Mrs. Fat."
He's learning to fight the Focke-Wolfe and Zero,
For Jerry the tease is our neighborhood hero—our Jerry.

AUTUMN NIGHT

By Gilean Douglas

HERE are tall poplars latticing the moon
And pungent fields full-stretched in autumn sleep,
While, heap on blazing heap,
The crackling leaves burn bright; then vanish soon
To drift in fragrance on this night which lies
So tenderly across our weary eyes.



HE LEFT LAST NIGHT

By Ivie Huish Jones

HE left last night,
Amid a mass of khaki shirts;
And when his face had blended with the rest,
I still could feel a numbness from the kiss
So like the ones I used to press upon his
brow.

Lord, keep him strong, I pray,
His country needs him now.

Because I love him so,
I merely smiled and stroked his hair.
'Twas well my voice was mute, and tears
were dry;

I could not chance the quiver of a word,
Nor let the memory of a moistened cheek
Distort his faith in Thee or me,
And make him weak.

I shall not be afraid,
Because he knows the purposes of life—
From whence he came,—to what he may
aspire;

But should he falter with the weight of war,
Lonely at dusk, within a foreign land,
Lean down, dear Lord, I pray,
Lean down and stay his hand.

PRAYER

By Christie Lund Coles

GOD, let me be a man
Brave enough to do
My duty . . . and go beyond
That duty too;
Let me be unafraid
Yet let me not be
Unmercifully cruel,
For cruelty
Is the final mark
Of all we hate,
All we are trying
To obliterate.

God, let me be a man,
And never for a moment, less,
A man who does his part
Without bitterness.
What good a war won
Or a world free
If disillusion comes
With victory,
If men have lost belief
In the magnitude
Of simple things,
Or the eternal good.

Let me come through safely if I can . . .
Let me be a good soldier . . . let me be a man!

WITH MY HEART IN A SPLINT

By Edna S. Dustin

ALONE, I gathered up my fractured heart;
Bewildered, I fit in each jagged end,
My salty tears cleansing each bleeding part.
I wondered how this pulsing wound could
mend,
Holding all the memories it had kept.
I placed the splint around it carefully;
I said, "All fractures heal," but still I wept,
And faced each orchid east with agony.

With smiles, I mask my pain—and I'm sur-
prised
How unperturbed I laugh in another's eyes.
My heart and I will weep no more together,
If fractures are barometers of weather.

OCTOBER, 1944

The Master Craftsmen of Wool O' The West
present the Beautiful 100% Virgin Wool

VOGUE BLANKET



Our featured civilian blanket . . . the 100% virgin wool Vogue! Its quality, workmanship and beauty carries on our skilled workers' tradition for looming fine blankets—the same excellence in production which won for Wool O' the West the coveted Army-Navy "E" award. Good stores everywhere are now showing these Vogue blanket masterpieces in four pleasing colors: Blue, Peach, Green and Dusty Rose. Lovers of jacquard patterns:

Ask to see the new Wool O' the West NETHERLANDS blanket.

For finest women's wear, ask your dealer to show you "Wool O' the West" Fabrics.
Styled in Hollywood and distributed by M. Blumberg & Co., Los Angeles, Calif.

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Not So Long Ago . . .

our young men going to war found Brigham Young University making the necessary adjustments in its program to equip them adequately for their new tasks.

As Returning Veterans

these same young men find that Brigham Young University has already made the preparations necessary to help them take their proper place in a new civilian life.

WHATEVER HIS PRESENT NEEDS and regardless of his previous training, the returning service man will find it to his advantage to continue his education at

BRIGHAM YOUNG UNIVERSITY

PROVO, UTAH

AUTUMN QUARTER instruction begins OCTOBER 3

MUSIC

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PARTNERSHIP *with Trees*

By FRANCES HALL

MAN has talked often about his affection for trees: "O woodman, spare that tree" — "I think that I shall never see a poem lovely as a tree" — but nowhere does his dependence upon their leafy loveliness betray itself more clearly than it does upon the desert. There in the thirsty wilderness they wage in many ways a joint battle for their common sustenance.

Of course it is a special kind of tree, as well as a special kind of man that can flourish under the desert's spartan discipline. There are both tropic heat and bitter cold to be endured; and there are tremendous winds and sudden floods which must be bowed to pliantly until the storms are past. Both tree and man must be patient, slow-growing, resilient, to win through to the desert's rich, stubbornly yielded abundance; but together they can manage it if they have the will.

In the first place, trees are man's divining rod in this sandy world. Wherever a little clump of their green tops shows on the tawny land, the well-digger may profitably ply his trade. Wherever trees flourish, man, too, may expect to make a living.

Then, once his home is established, trees help the desert farmer in many ways. Not only may he plant certain fruit trees profitably — such as dates, oranges, lemons, grapefruit, and pomegranates—but he may count on the co-operation of three sturdy desert trees in his battle against the elements. The athel, or tamarisk, will spread its thick green fronds above his roof to mitigate the heat of the sun and develop quickly a stout hedge around his fields to prevent his young crops from being blighted by winds and stinging sands.

Better for low-growing fields of vegetables, however, are the silver smoke trees, graceful as curled ostrich plumes, and delicately tinged with opal coloring, like clouds in a stormy sunset. For miles across level fields stretch these angled rows of palm rooms that shield the tender growth.

Third partner in this conquering of the desert is the palo verde tree. Wiry big brother to blossoming yellow broom, its exceptional root system holds sandy soil together against swift torrents which pour down after cloudbursts in the mountains, cutting away the roads and the harvests which have cost man so much toil in this lonely land. Therefore, having learned well how to make a partner of the trees, man plants the palo verde against the bastions of his bridges and beside his culverts, wherever he needs it to fight the destructive flood.

One other tree man cherishes in the desert, where each water-consuming thing must in one way or another be worth the precious fluid it consumes: the tall poplar whose yellow leaves in autumn stir the beauty-loving heart and burn on the wide landscape so that a traveler in those vast stretches may know that there is a place of habitation, so that the worker in the farthest field, turning toward it at sunset, may know that there is firelight and hot food. The yellow poplar on the desert is man's loved partner, for it is his symbol of home.

MORMON POPLARS

—Photograph by Willard Luce



THE IMPROVEMENT ERA



On the other hand Safeway's manpower-saving "invention" really works for farmers

You've probably heard of *distribution without waste* . . . the Safeway "invention" born twenty-eight years ago when we Safeway people started to improve on old ways of getting goods to the consumer.

This Safeway "invention" has worked to the farmer's advantage in more ways than one. It has cut out needless expenses and "waste motion" in-between the farm and the housewife. Our more efficient Safeway method has helped increase the farmer's share of the consumer's dollar.

It has boosted consumption. And it has offered savings to consumers.

Especially important during the war years, the Safeway method also saves manpower.



In some cases, Safeway's streamlined operations actually use less than half the manpower required by less efficient ways of food distribution. Such Safeway manpower savings have helped make more men available to America's manpower pool from which farmers must draw.

Incidentally, Safeway has made another saving in manpower by using women in place of men wherever possible. Before the war, over 90% of all Safeway employees were men. Today, more than 30% of Safeway manpower has been replaced by *womanpower*.



SAFEWAY
the neighborhood
grocery stores

P.S. Nearly one-third of all Safeway store customers are farm folk. We invite you to trade with us for one full month . . . and compare what you save. In war or peace, everybody benefits on the straightest possible road to market.

★ Plant more dollars into War Bonds! ★

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What do your Catholic neighbors believe?

What was the beginning of the Church of England?

What does Mormonism offer that other churches do not?

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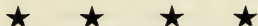
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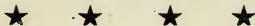
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Name

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Your orders will receive prompt attention.

Photograph by
N. A. Oberlin



CORN

By Gene Romolo

DRY kernels ripened by a past year's sun
Are dropped into the furrow's gaping mouth
And covered over, blanket-like, with loam.

When rain has given drink, and summer's warmth
Has touched and wakened each small sleeping germ,
Life will speak once more through growing corn.

When the hours give less of light today,
And skies blush with the autumn's afterglow,
The green corn turned to gold is gathered in.
Many hopes can bloom and many die
Between the planting and the harvest time.
But life goes on from green corn to the seed,
From seed to green corn and to seed again;
It matters not how poignant the heart's pain.



"How's that again?"

Well, Miss Inquisitive, we weren't talking to you, really. We were telling your Mother about Fels-Naptha Soap... but you can listen too.

We were just reminding Mother that you'll soon be big enough to toddle around and 'get into things'. You'll need a complete change of costume often—on short notice. And that's when *she'll* need Fels-Naptha Soap!

She'll need it to get your washing done in a jiffy. To get *all* the dirt out without rubbing your little dresses into rags. To get them so white you look 'sweet enough to eat'

Does she *have* to use Fels-Naptha Soap? No, but if she takes the advice of a lot of Mothers we know—*she will!*



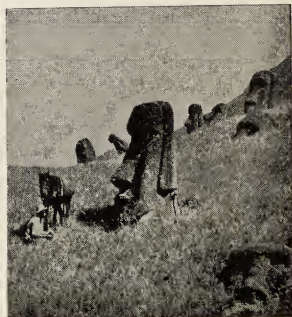
FELS-NAPTHA SOAP—banishes "Tattle-Tale Gray"

The Masonry of EASTER ISLAND

By DR. CHARLES E. DIBBLE

EASTER ISLAND is located about 2,500 miles west of Chile. Although not too distant from South America, it still belongs geographically to the South Sea Islands and forms the eastern angle of the Polynesian triangle: Hawaii, New Zealand, and Easter Island. The island is so named because the first European to view it was a Dutch admiral, who arrived on Easter Day.

The island is singularized by the hundreds of mammoth stone statues which dot its fifty-square-mile surface: the handiwork of some ancient people. These stone images, representing only the upper half of the body, are from ten to twenty feet in height. Originally these



STANDING STATUES ON EXTERIOR OF RANO RARAKU, SHOWING PARTIAL BURIAL. SIZE OF STATUES CAN BE JUDGED IN CONTRAST TO MAN AND HORSE IN LEFT FOREGROUND.

giants surmounted an elaborately masonried terrace in which the dead were interred. Each statue, *Ahu*, stood as a guardian of the deceased. Mrs. S. Routledge, a visitor at the beginning of the century, wrote:

The stone giants, and the faithful dead over whom they watch, are never without music, as countless waves launch their strength against the pebbled shore, showering on the figures a cloud of mist and spray.

Without exception the ancient *Ahu* have been tumbled from their masonried pedestals to rest partly buried or in scattered fragments over the island. Some of them are buried face down and others, slightly tilted, look out to sea from the gentle mountain slopes. The mystery of Easter Island is not: why were these statues made? but rather, who were the skilled craftsmen who fashioned them? They give every evidence of being the work of a skilled people, artistic masters of form and material.

Against Discouragement

By PRESIDENT HEBER J. GRANT

THERE is nothing like looking after people. It is just the same in the gospel as it is in business. If a man does not look after his trade, it is sure to go from him. We must look after the people no matter where they may go if we hope to keep them in the line of their duty; and the love that a man feels for a person who was the instrument in the hands of the Lord in bringing him into the Church, or in helping to keep him in the line of his duty, is very great.

But sometimes all of us become discouraged and wonder if our efforts are worth while; and wonder if our lives are counting for anything, in terms of doing good to ourselves or to others. At such times we can rest assured that when we do that which makes good men happy, we are doing that which will be pleasing to the Lord. You can know that the Lord is pleased with your labors when your brethren who are doing right, are pleased. It is the adversary of men's souls who tries to impress us with the idea that we are not doing any good and that our lives are of little or no value. Any person is living in a manner to please and satisfy the Lord if he is doing good and keeping from sin, as this is the way that he can come back and live forever with the Lord; and as we appreciate the pleasure we have in the society of those we love, we can form some idea of the joy our Father in heaven has in his children doing good so they will always dwell with him.

I am well aware of these feelings of discouragement and doubt that we all have at times concerning ourselves, as I have had such feelings more than once in my life; the adversary tried to get me to refuse to be an apostle because of a feeling I had that I was not good enough. And one of the big things that he has to work on is the fact that we are all poor, weak mortals and fully appreciate our own weakness, and he tries to take advantage of our knowledge on this point to inspire us with the idea that we are no good and what we are doing is not worth the time that we are taking to do it. But we can be assured that if we press on in the little duties which are from day to day resting on us, we will be on hand for greater ones, when, in the kind providences of the Lord, there will come to us greater work to do in the interests of his work.

Money is as nothing in comparison with the joy we have in seeing those we love doing the things which we know will cause them to gain a place in the kingdom of the Lord in the world to come. Eternal union and friendship and happiness is what I want for myself and for all good men; and we must all persist in the hope and effort to be able so to live that we can get this and assist others to do the same.

The Editor's Page

Along the EARLY TRAILS of BRIGHAM YOUNG

THE reported discourses of Brigham Young had been my reading over a long period of time. I had learned how to know the mighty spirit of the man as he was in maturity. But, of his early life before he joined the Church he said very little. I was curious to know whether the youth foreshadowed the man. So, to satisfy this curiosity, I set out in the spring of 1920 to become better acquainted with Brigham Young, the youth and young man. With the help of Willard Bean, then curator of the Smith Home in Palmyra, N.Y., I began the search.

Fortunately, up to his baptism into the Church of Jesus Christ of Latter-day Saints, Brigham Young moved within a limited territory, seventy miles or fewer in length, and much narrower. Therefore, the trail was not long.

Brigham Young's mother died about 1815, when the boy was fourteen years old. The family was then living in Sherburne, Chenango County, New York, not far from Auburn, New York.

Soon afterwards Brigham was sent to learn a trade. Just where he had his first training is not known, but probably in the neighborhood of Auburn, upon one of the streams, where small mills were utilizing the water power. From the scanty available evidence, it appears likely that some of Brigham Young's training was obtained in the home and mill of James Wadsworth, living near Auburn, a scythe-maker from Massachusetts.

Brigham Young seems to have been a handy young man, for it is reported that in 1819, when he was eighteen years old, he grafted an orchard for Mr. Wadsworth. It is a tradition of the Wadsworth family that the years that Brigham Young lived with the Wadsworth family, he was energetic, active, and capable. (David M. Dunning, *The Deseret News*, Oct. 2, 1926.)

Upon his own testimony, Brigham Young worked in the city of Auburn about 1823. At that time, William Brown, "a prominent man," built a house, still standing. When Governor William H. Seward visited Salt Lake



City, in 1869, Brigham inquired about "Squire Brown's" house, and remarked, "I worked on that house as a journeyman carpenter, when they were building it, about the same time that I was employed at the Theological Seminary." (F. W. Seward, *Seward at Washington as Senator and Secretary of State*, p. 140.) Mr. Brown was one of the charter members of the Auburn Theological Seminary. Much of the fine work on this mansion is credited to Brigham Young's skill and care. While he worked for Mr. Brown, he again displayed his versatility, for he laid out and planted an asparagus bed, which was still producing a crop thirty years later.

It was about this time, in his "twenty-second year," that he "became serious and religiously inclined," and joined the Methodist Church. All in all, Brigham Young, during his Auburn days, was held in high repute, as a young man of ability and high character.

Soon after helping to build Mr. Brown's house, Brigham Young was employed at Hayden's Mills, on the Owasco Outlet, near Port Byron. Some evidence points to employment there, several years earlier. By way of Auburn I followed the splendid road along the river to Hayden's Mills. The original mill was burned many years ago. There I found the hospitable Weston

LEFT: HOUSE AT MENDON PARTLY BUILT BY BRIGHAM YOUNG. RIGHT: BRIGHAM YOUNG'S HOME AT PORT BYRON, CAYUGA COUNTY, NEW YORK. (CARPENTER SHOP IN BASEMENT.)

family, grandchildren of the mill owner of Brigham's day; also Hal L. Hayden, of the old mill family. These good people had many stories to tell of early days, when Brigham Young lived in the neighborhood.

Under the center table of the parlor lay a large old-type iron cannon ball, which became the center of a story about Brigham Young. This cannon ball had been carried by one of Brigham's uncles, a Revolutionary War soldier, from one of the battlefields. Brigham, who had secured possession of it, laid great store by it, and took it with him when he left home to work in the mill.

The mill made wooden articles, chiefly tubs and buckets, sold far and wide to pioneer homes. Many of these articles, especially those to be subjected to the weather, were painted or stained. The paint chiefly used was made from red iron ore (red ochre) pulverized at the mill, and mixed with oil. There were no ready-made paints available in those frontier days. The ore was crushed and powdered by hand with a pestle in a large iron mortar. This work required much time, without uniform results.

ONE day Brigham, who seemed to be well liked by the mill owner, a Mr. Parks, asked for a day off to make an improvement in the paint-making process. After some rebuffs the request was granted. Brigham made a turntable con-

WHITINGHAM WHERE BRIGHAM YOUNG WAS BORN. THE MAN STANDS ON PROPERTY OWNED BY JOHN YOUNG. BRIGHAM WAS PROBABLY BORN IN A HOUSE NO LONGER STANDING, BUT WITH A MARKER, ON A HILL TO THE RIGHT.



By Dr. John A. Wiltsoe

OF THE COUNCIL OF THE TWELVE

nected with the water power of the mill. On this rotating table he placed the iron pot or mortar, but at an angle leaning sharply to one side. Then he placed in the mortar some of the ore used, together with his cherished cannon ball. When the power was turned on, the table rotated, the mortar with it. But the cannon ball inside the mortar, at every rotation, climbed up the inclined side of the mortar, then fell with a thump to the bottom of the mortar, crushing

a modest but neat cottage, to which Brigham Young brought his bride, Miriam Angeline Works, said to have been a relative of the mill owner. The story goes that he did much in the building of the little story and a half house, about sixteen by twenty-four feet. And, further, it is related that one day, Brigham, all spruced up, then twenty-three years of age, drove away with the mill owner's spank-

wagon, to the consternation of the mill owner's wife. The husband merely smiled. He liked the promising, helpful young man, and had given permission. Late in the afternoon, Brigham returned with team and buggy, and his bride by his side. He had driven to a place called Half-acre, in Aurelius township (townships locally called towns), Cayuga County, where the marriage ceremony had been performed.

In the Owaseco Outlet, in the neighborhood of Hayden's Mills, where Brigham appeared to have worked for himself and for the mill until he was about twenty-five years of age, the old timers had many friendly stories to tell of the youth who was later to achieve worldwide distinction. He was held in high respect by all.

Several authenticated stories of Brigham Young's years at Hayden's Mills are available. When the factory caught

fire from lightning, his quick organization of a fire brigade saved the building. When the housekeeper rebelled against having to carry water for culinary purposes from a spring forty rods distant, Brigham Young dug a well, which still serves its purpose, near the house, and on an elevation declared to be unsuitable. At another time he dived into the millrace to secure the lost body of a drowned child. He was reputed to be a great Bible reader. In the debating societies of that day he won much fame for his skill. He displayed good common sense. When an inventor explained the merits of a perpetual motion machine, Brigham Young pointed to a basket standing near, and merely remarked, "When one of you will get into that basket and carry himself up that flight of stairs, I will believe it possible to carry out your ideas." (William Hayden, Paper before Cayuga Historical Association, *The Deseret News*, Dec. 20, 1913.)

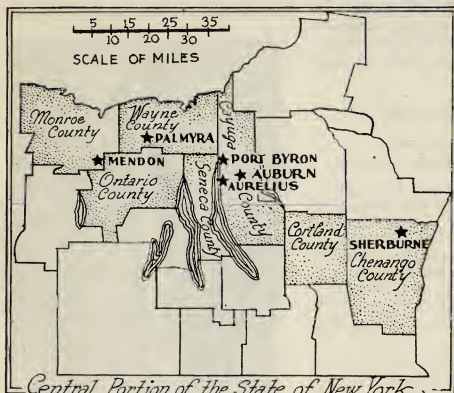
At the time Brigham worked in the mill and in the neighborhood, the Erie Canal was being constructed. It was formally opened October 26, 1825. (Ground broken July 4, 1817.) Business sprang up along its line. Little settlements on the banks of the canal became, almost overnight, little centers of industry and thriving business.

BRIGHAM, now grown to young manhood, and looking towards the future, left the mill section and settled in Port Byron, only a mile or two from the mill. First he was employed in the boatyard as foreman; then he set up his own business as a "painter, glazier and carpenter." The word "Port" indicated that the village was a shipping point on the canal, and Port Byron claimed a corresponding respect from all people.

So, after the happy visit to the mill and its generous representatives, I drove to Port Byron. The canal has long since surrendered its pre-eminence to the railroad. The town is not the bustling place it once was, yet remains a worthy representative of the communities out of which flows much of the strength of America.

I stopped the first man I met and asked, "Did Brigham Young live in this town?" "Yes," came the prompt answer. "Can you tell me where I can find the home in which he lived?" To my astonishment my new friend answered, "Yes, it's in Nauvoo." I knew Nauvoo only as a city in the state of Illinois.

(Continued on page 637)



—Drawn by Nelson White

the ore. It worked perfectly. A fine powder ready for mixing with oil resulted. The time of the pestlers was saved by the device, and a more uniform powder was obtained. Naturally, the mill owner was pleased.

So I learned first of all that Brigham Young had a head even as a young man, and that he used it. To use one's head is good practice for anyone who wishes to succeed in life.

The cannon ball was under the parlor table eighteen years later—and was not then for sale. The mill owner's descendants also clung to family traditions. Recently it has been sold to a descendant of Brigham Young.

Not far from the fine old dwelling house of the mill owner's people stands

LEFT: THE "SQUIRE BROWN" HOUSE, AUBURN, NEW YORK, PARTLY BUILT BY BRIGHAM YOUNG; CENTER: OLD BARN IN MENDON, NEW YORK, USED AS MEETINGHOUSE IN WHICH METHODISTS AND BRIGHAM YOUNG PREACHED; RIGHT: HOUSE TO WHICH BRIGHAM YOUNG TOOK HIS WIFE, MIRIAM WORKS (HAYDEN'S MILLS).



A MORMON WIFE—

AUGUSTA WINTERS GRANT, wife of President Heber J. Grant, and, as such, "first lady of the Church," lives now in her eighty-ninth year, beloved by all. The span of her life covers most of the years of the building of the West. She has served her people as a teacher of youth. She has served her family as wife and mother in all of the highest ideals implied by these hallowed terms. Her example to all has been that of quiet dignity, of queenly culture, and of unflinching strength. We are indebted to her daughter, Mary Grant Judd, for giving us these glimpses from the intimate story of her life, taken from the forthcoming book, *A Mormon Wife—The Life Story of Augusta Winters Grant*. It is our intention to publish only selected chapters from this biography, as time and space permit—but from the reading of these excerpts, we feel sure that the reader's appetite will not be satisfied until he has read the whole of it, at such time as its publication in book form may make that possible to all.

PART ONE

INTRODUCTION

AFTER my mother had passed the eightieth milestone of her life, quite by accident I read, for the first time, parts of a journal begun when she was sixteen years of age and intermittently kept up during much of her lifetime. She had told me that there was such a record but had always spoken of it as something hardly worth considering and never did she so much as intimate that at some time I might care to put it into a form in which it could be published.

Came a day when one of my daughters, in her English course in college, was required to write a long theme in the form of a biography, and, having chosen her grandmother as the subject, came to me for help as to how to go about collecting the desired material. When, to accommodate her, I asked and received permission to read the old journal, I discovered what was, to me, some very fascinating material. I learned, to my disappointment, that when my mother was sixty-six years old she had re-read her journal and, deciding that much of the material therein was tiresome, had burned whole pages of it.

She says that in her youth people were urged to keep daily journals, but she feels that it was a mistake to keep one the way she did and adds: "Many of the incidents mentioned have gone from my mind, and even the names of some of the people I have entirely forgotten. The time and energy I have wasted!"

With these regrets I cannot wholly agree, for, in the writing of biography, some apparently insignificant entry in the journal of the subject may take on enormous significance in later years, just as an event of seeming importance at

the time may later be found to be utterly inconsequential.

At this same time, i. e., when my mother was sixty-six years old, she decided to recall her life as far as possible up to the beginning of her personal record—these recollections to serve as a sort of introduction to the parts of her journal that she considered worth preserving. These early recollections as she wrote them then (in December 1922) make up the remainder of this chapter and chapter two. Since these versions are, for the most part, a rearrangement of her own words with minor additions of my own, I have not thought it necessary to use quotation marks in these chapters.

CHAPTER ONE

EARLY REMINISCENCES

(From Augusta Winters' Journal)

SALT LAKE CITY, UTAH, December 1, 1922. There are a few things I am going to write down, beginning with my earliest recollections, and then burn up pages and pages of my diary. I think my daughter will enjoy what I write and perhaps some of my grandchildren may. I have enjoyed so much reading what my father and mother wrote of their lives.

The first incident I recall must have occurred before I was three years old. A wagon called at our home to take us to spend the day with some friends. I was playing in the yard when my Grandmother Pratt called me to her in a great hurry, and, without waiting to take me into the house, scrubbed my face and hands in a little brook of clear, cold water that ran just inside our fence under some tall cottonwood trees. I recall arriving at our friends' home and playing out-of-doors the whole day through with some other children and shall never forget how impressed I was with the fine spread of good things we had to eat; for, even in pioneer times, there were "company dinners."

This incident happened in Pleasant Grove, the little town where I was born on July 7, 1856, and just before the family moved to the south. I trust this statement will not be classed with that of Mark Twain where he states in his autobiography:

When I was younger I could remember anything, whether it happened or not; but I am getting old and soon I shall remember only the latter.

I was named Huldah Augusta: Huldah being for my great aunt, Huldah Frost; Augusta for no one in particular. I was always called Huldah until I grew old enough to object.

On the way south, my parents lived in Payson for a time, where my sister, Susie, was born, two weeks before I

was three years old. I vividly remember how my older sister, Delia, and I were taken out of bed in the middle of the night and carried into a neighbor's house, and how delighted we were in the morning to be taken home and shown the new little sister. I cannot remember the birth of any of the other children so vividly as this one, even though five children were born to my mother after this.

In Payson I remember poking my head through a rather small frame some carpenters were making in a building



MRS. GRANT IN A PIONEER COSTUME

and getting my chin caught and thinking I could never get out; but my mother came in answer to my screams, and oh, how happy I was to be released.

We couldn't have stayed over a year in Payson when we moved on to Mount Pleasant where I have very happy recollections of life in one of a long string of houses in the "Old Fort," built as a protection from the Indians, though we never had any trouble from them that I remember. It was here that I formed an affection for my Winters and Tucker cousins that has lasted through all our lives, and here in 1862 that my sister, who was named Mary Ann for my mother, but was always called "Manie," was born.

The Life Story of Augusta Winters Grant

By MARY GRANT JUDD

Member, General Board, National Women's Relief Society

TWO stories of this period I tell my grandchildren to illustrate the results of disobedience. Between our cousins' homes and our own, we used to traipse back and forth a great deal to play with our "dolls," which were anything we happened to dress up, since we had no real dolls in those days. One day mother grew tired of the trailing in and out of the house, so insisted that we not go again that day. We disobeyed. Soon we heard her calling, and there Delia and I sat before the crackling fire in Aunt Rebecca's log house rocking our dolls, which on this day were made of pieces of kindling wood wrapped around with little woolen shawls. We jumped up and scampered for the door, in such consternation that Delia dropped her stick, and I stumbled over it, piercing my cheek, in and out again, with the sharp end of my own stick which was still clasped in my arms. Shall I ever forget the remedy someone applied—strong camphor poured into the raw wound!

The other incident was this: I was whirling round and round, just for the

exhibit to my grandchildren and they make a deep impression on them.

It seemed very difficult for me, as a child, to give in. I must have been somewhat stubborn. I remember more than once crying and crying so long, that I almost forgot the original cause of my upset, but thought between wails, "I wish Pa would come and make me stop."

Often when playing in the "Old Fort," the big girls took us little ones for their babies and among other things, had us pretend to be asleep. Once, when they had finished playing, I decided to frighten them by not waking up. They sprinkled cold water in my face and did various other things, all to no avail. Finally they said, "Let's put her in the middle of the road and let that wagon run over her." After being deposited in the road I could hear the wagon approaching, but I didn't move an eyelash; I knew they wouldn't leave me there, and they didn't. They carried me to my mother who wisely said, "Just put her on the bed. I'll let her sleep as long as she wants to." After they had gone out to play, their joyful shouts

called it) dress, with the skirt buttoned to the waist. As she went over the pole, her skirt caught on a knot. There was something defective about the fastening; the skirt hung there and she slipped through and stood before us in the only other garment she possessed—a very much abbreviated chemise. A wagon was passing by with some of the neighboring farmers, and we all scampered behind the haystack to get out of sight.

THOSE days in Mount Pleasant were poverty stricken in some ways. While we were never in actual want of food as our earlier pioneers were, we scarcely ever saw any money. The people raised their own food and exchanges were made of flour for potatoes, parsnips for cheese, etc. My mother taught school off and on all her young married life to help out with the family budget. Once, I remember, just before father's crops were ready to harvest, we didn't have enough flour to make bread for supper, and mother sent me to get some from a man who owed her a considerable bill for teaching his children. It was known in the town that he had quite an amount of flour stored from the previous year. It was a long walk to his house, but I went willingly, for his daughters were some of my most intimate playmates, and I could already "smell" Ma's good bread as it came all golden brown from the oven. When I presented the matter to him, he considered for a few moments and then asked me to wait and play with the children while he went to the pasture for the cows. He was gone a long time, and when he came back he said he had concluded not to let us have the flour. When I reported this at home, mother set her lips very firmly, then took the little flour we had and made "hasty pudding" or "lumpy dick" which we ate with milk and enjoyed very much.

That is the nearest I ever came to being "without bread." This incident reminds me of the little boy in Pleasant Grove who said, when the grasshoppers were taking all the wheat, and people were worrying about the bread supply, "Well, if we can't have bread, I think I could live on pie, if I had to."

Grandma Pratt had brought from the "States" a few nice things such as silk bonnets, beautiful parasols, dainty lace collars and cuffs, silk "mitts," etc. These went a few at a time to buy milk for us children to drink and butter for our bread.

Father had one of the finest broadcloth suits, a real swallow-tail dress suit, and a shirt with a pleated bosom that mother had made by hand with stitches so fine as to be almost invisible. The waistcoat that went with it, of beautifully colored satin, was the handsomest thing I had ever seen. When he donned

(Continued on page 636)



THE GRANDMOTHER AND MOTHER OF AUGUSTA WINTERS GRANT (LEFT: MARY-ANN FROST STEARNS PRATT; RIGHT: MARY-ANN STEARNS WINTERS).

of seeing the room seem to spin. When I stopped I became very dizzy. I was told over and over again to stop, but I kept wilfully on and eventually fell, striking my temple on the hot and-iron in the fireplace and getting a bad burn. As a result of these childhood incidents I still have two scars which I

reached me, and I soon found that I was ready to wake up and lost no time in joining them.

We had a little Scandinavian playmate, Siverene, who lived just across the street from us, whom we liked very much. One particularly funny incident I remember in connection with her. We had a pole across the gateway into our corral and on this we used to perform all sorts of acrobatic feats. Siverene wore a heavy blue denim (denims, we

ALL THAT COUNTS • — IS THE *Shine*

By Marvin O. Ashton OF THE PRESIDING BISHOPRIC



SOMETIME ago in a committee meeting, President Clark told the following story. It is illustrated in the cartoon above.

With a friend, he stepped into a boot-black parlor for a shine. Two colored bootblacks began immediately to work on the two pairs of shoes. The boy working on President Clark's shoes was very methodical and proceeded to do his job accordingly. Every stroke counted, but there were no frills. The other bootblack was working with much more pomp and show. He would snap the rag, beat a tattoo with it, and do everything but play a jazz tune. The friend said to the bootblack shining President Clark's shoes, "Why do you not use all these frills and flourishes on my friend's shoes? He's not getting his money's worth." The bootblack shining President Clark's shoes looked up at the friend and pointing to the boy, evidently a new comer, shining the friend's shoes, he said: "When he's been here as long as I have, he'll know that nuthin' counts but the shine."

That story doesn't get away from me. I often think of it and its application. I used to work with brick masons and carpenters. The man who accomplished the most and was the most efficient brick layer wasn't the man noted for flourishes of his trowel and false motions; he was the man who could put the most brick in the wall and have them laid true and uniform. The best carpenter was not the man who made a lot of flourishes with his hammer and saw—it was the man who cut the boards the most rapidly and put them in place in the quickest workmanlike way. It is true of the stone cutter and the lawyer. It is the lawyer who wins cases whom one wants to take care of his legal business. One doesn't estimate the value of a school teacher by how loudly she talks and how many motions she goes through, but by how many boys and girls she prepares and trains for real life.

If we are not careful in our Church activities and responsibilities, we are apt to measure a man or a woman by

the flourishes he makes and, if you please, his false motions. What really counts is what is accomplished. The only thing that counts is the results. The proof of the pudding is in the eating.

Ofttimes, we have to observe ourselves from a distance to get the proper viewpoint of our responsibilities and how well we are meeting them. Sometimes it is good to stop, look, and listen, or as someone has said, to stand off and see ourselves go by. An artist couldn't create a masterpiece if he didn't continually stand off from his painting to get the proper perspective. We have to ask ourselves eternally, "What am I trying to accomplish? What is it all about? What really counts?" *All that counts is the shine.* A customer is not interested in how many times the boy can throw the rag around his head and snap it like a whip. All he is interested in is that when he leaves the bootblack parlor his shoes have been shined properly.

(Continued on page 635)

THE IMPROVEMENT ERA

A LOYAL LATTER-DAY SAINT—

Luacine Savage Clark

By LEAH D. WIDTSOE

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil. . . .

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . .

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her. . . .

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

(From Proverbs 31:10, 11, 20, 25-28, 30, 31.)

ONCE in a very great while one finds just such a woman as is described by the Prophet of old. Such a description fits perfectly the life and labors of Luacine Annetta Savage Clark, beloved wife of President J. Reuben Clark, Jr., who has recently been



LIFE'S FRUITFUL—A LOVING FAMILY

Marianne (Mrs. Ivor Sharp), Sister Clark, Louise (Mrs. Mervyn S. Bennion), J. Reuben Clark, III, and Luacine (Mrs. Orval C. Fox).

of emulation. Her parents, Charles R. Savage and Annie Fenn Adkins, were converts to the Church in England and became sturdy pioneers in the land of their choice, the "Zion of latter days." Their contribution to the artistic and social well-being of their people is outstanding. Upon their arrival in Salt Lake valley in 1860, they exchanged their yoke of oxen for a building lot ten by ten rods on what is now Second Avenue and D Street, and which has been owned by the family from that time to the present. On this property, in time, a fine two-story house was built, and into this home was born Luacine Annetta, the seventh of eleven children. Luacine, or "Lutie," as she was known to her family and intimate friends, was thus given what should be the right of every child: a comfortable, artistic home, loving parents, with brothers and sisters to help one to learn early the true values of living peacefully and joyfully with others.

The opportunity of obtaining a fine education was hers. She was trained as a kindergarten teacher, and taught in the Salt Lake City schools before her marriage. This training she used well, for all her life she was interested in youth, and in her later life wrote many stories for children, as well as other literary contributions.

As a young woman she met an ambitious country lad from Grantsville,

J. Reuben Clark, Jr., who was attending the University of Utah. He, like Lutie, was also "born of goodly parents," who were following the advice of the Church leaders of their day to "build up Zion in its outer stakes." But Reuben was fired with the desire for more and higher education than was offered in his native town so, with his parents' encouragement, he made his own way to acquire an education. These two young people met, and a deep friendship developed. Lutie was wise enough to know that money is not all that is necessary to make a gentleman. As their friendship deepened, her heart told her that here was a real man in the making. Thus romance came into the lives of these two young people, and on September 14, 1898, they were married in the Salt Lake Temple by Dr. James E. Talmage, in whose laboratory Reuben had studied and labored while earning his way through school.

They lived first at Heber City, where Reuben was principal of the high school. Later, he obtained the position of acting principal of the Southern Branch of the State Normal School, now the Branch Agricultural College. Life was not easy for them at first—it never is

(Continued on page 633)



LUACINE SAVAGE CLARK
Looking into the future

called Home. One could not give a more perfect delineation of her gifts and character than that just quoted.

Sister Clark was blessed in many ways, and her life was entirely worthy
OCTOBER, 1944

OBEDIENCE TO THE LAWS



FOUNTAIN OF ELISHA, WHOSE WATERS WERE
MIRACULOUSLY SWEETENED BY THE PROPHET
—Photograph, Underwood & Underwood

THE TEN COMMANDMENTS

And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, thy cattle, nor thy stranger that is within thy gates;

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house: thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor anything that is thy neighbour's. (Exodus 20:1-17.)

LEVITICUS THE BOOK OF LAWS

"The nineteenth chapter of the Book of Leviticus," says William Lyon Phelps, "contains rules that ought to be remembered to the eternal honor of their makers." People were forbidden to reap the corners of their farms; gleanings must be left for the poor and the stranger. Laborers must be paid at the end of the day's work: "The wages of him that is hired shall not abide with thee all night until the morning." "Thou shalt not curse the deaf, nor put a stumbling block before the blind." Rich and poor were to be treated exactly alike in court. "Thou shalt not go up and down as a tale-bearer." Good manners were taught by law and were regarded as matters of religion and morality. "Let another man praise thee, and not thine own mouth; a stranger and not thine own lips." There must be just weights and just balances. The moral

Seek the Lord, and ye shall live; . . .

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name. (Amos 5:6-8.)

IN lofty poetic language, a citizen of Zion is described in the fifteenth Psalm, in answer to the question asked of the Lord: "Who shall abide in thy tabernacle? Who shall dwell in thy holy hill." The Lord replies:

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. (Psalm 15:2, 3.)

The worship of the Lord was essentially associated with the keeping of the moral law of the decalogue, which was inscribed upon stone and kept in the most holy place of the tabernacle and temple.

In ancient Israel the family was the principal social unit, and there the Ten Commandments and the many other laws of righteousness were taught. We are told that when Moses received the

decalogue direct from God, he descended to the people and presented it to them. In the assembly at the foot of the mountain, were men, women, and children. They all had to live under the law, so all pledged their assent exclaiming: "We hear and obey." The commandments were ratified by the voice of the people, and they still form the basis of all good government. They are boundaries imposed upon life by necessity, in part by hard experience. "They mark the channel," says Dean Sperry, "which by centuries of trial and error, the race has cut for itself in its passage through the world." They define the art of ethics by which man conditions his own conduct. Here was the promulgation of ten divine principles which had been given as a result of the faith of the leader of the children of Israel, for Moses had ascended into the mountain and there communed with his God. The people were growing in faith, for the Lord had led them from captivity and they were on their way to the promised land. Mere existence without spiritual content and without moral issue, could not ultimately fulfill the greatness of a faith which was teaching Israel. Life on earth would become full of enduring content as soon as the people accepted the standards and served the purposes of Jehovah.

OF GOD IS LIBERTY

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

principles taught to the children were obedience, reverence, brotherly love, meekness, loyalty, diligence, chastity, truthfulness, patriotism, and industry. God's first requirements of his worshippers were pure hearts, mercy, and honesty. The people were to cleanse their minds before going into the synagogues. The moral responsibility of the individual was not merely to his family and the community, but to Jehovah. No people ever produced a body of literature so rich in moral teachings or so wide and varied in their application. Absolute obedience to parents was regarded the cardinal virtue of childhood.

In Proverbs 6:20-22, we read:

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

* * *

THE lives of the women of the Bible suggest to us the kinship institutions of Israel and the sanctity of the family life. Kinship, the tie of blood, was emphasized very strongly in ancient society, and families were organized on the basis of blood relationship. Family life in ancient Israel was patriarchal. A patriarch is simply a ruling father. In him was the governing power, and wives and children looked to him for protection and guidance. The husband and father was the legal owner of the household group. The principle of subordination of wives and children to the father

is made manifest in many sayings in the Bible, and the ideal and beauty of the patriarchal life is the father leading his kin to the worship of God. The highest principles of moral life were followed. In such characters as Moses, Abraham, Isaac, Jacob, Aaron, Joseph, and the

THESE ARE THE FREE

By Mabel Jones Gabbott

YOU talk of freedom, claim it as your own:

The goal towards which you aim; the prize you seek;

You glorify and place upon a throne Its privileges. How easily you speak;

Yet all the while you bind yourself with chains,

With worldly habits, unbecoming, small,

Until your self-bound fettered body drains

The stature of your spirit—once so tall.

You speak of freedom. Son, you will be free

Only when you are master of yourself,

When freedom as a goal ceases to be, And you can rise above all dross and pelf

To think and act uncompromisingly, To know no want nor grief. These are the free.

long line of mighty prophets like Amos, Isaiah, Jeremiah, Hosea, Elijah, Ezekiel, and Daniel, afford us the ideals of discipline which were wrought into the growing fibre of the people. These men

committed themselves to the divine standards of God and were instruments to serve his ends in the world. "As such they were his in intimacy of relation which other men could not know." Since the standards they maintained were not of their own creation, but were divine, the men who committed themselves to them belonged to the world which was beyond time. "They were secure and victorious over the world of sense." Such was the teaching of Isaiah. The individual came to his own through prophetic thought. Only family and community conviction could bind men together, men who were to serve the divine ends. "To communities on these truths, God gave the victory." In place of this world's moral chaos, should come God's world of moral order. As Jeremiah writes it: "The law of God would be no longer written upon tables of stone, but upon men's hearts."

A LESSON OF LIFE

THE greatest happiness and comfort that man can find is in serving God by serving his fellow man. He comes to learn holy service after "he has eaten his bread in sorrow and borne his trials as a man of courage and faith." It was true with Job when he wrote:

If I have walked with vanity, or my foot hath hastened to deceit;

Let me be weighed in an even balance, that God may know mine integrity.

If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands;

Then let me sow, and let another eat; yea let my offspring be rooted out. . . .

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . .

If I have seen any perish for want of clothing, or any poor without covering;

If his loins have been not blessed me, and if he were not warmed with the fleece of my sheep;

If I have lifted up my hand against the fatherless, when I saw my help in the gate:

Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. . . .

If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

If I have rejoiced because my wealth was great, and because my hand had gotten much; . . .

This also were an iniquity to be punished by the Judge; for I should have denied the God that is above. (Job 31:5-8, 16, 17, 19, 22, 24, 25, 28.)

No virtue comes to us ready made, but only through a cleansing discipline which at times is hard to bear. Man ultimately reaches out unto the truer and fuller life, and he comes to know that obedience to the holy laws of God is true liberty.

THE VILLAGE OF MODERN SYCHAR SITUATED ON THE EASTERN SLOPES OF MT. EBAL, SHOWING JACOB'S WELL AND MOUNT GERIZIM

—Photograph, Underwood & Underwood



ACHIEVEMENT

RECORD OF FIRST WARD, TWIN FALLS STAKE, WELFARE PROJECT

EARLY in June, 1944, the bishopric of the Twin Falls First Ward proudly exhibited in priesthood meeting the deed to thirty-six acres of highly valuable and productive farm land. Placing this deed on exhibition in priesthood meeting was the climax of a four-year cooperative welfare project in which every member of the ward participated. The land now owned by the Twin Falls First Ward lies exactly on the south city limits of Twin Falls, Idaho, and it is rated by experts to be some of the best farm land on the Twin Falls tract. The location is particularly attractive for a welfare project during war time because it is within easy walking distance of any portion of town. As a result, participation by virtually the full membership of the ward has been comparatively easy. The work was divided among the various quorums and organizations of the ward at the beginning of the growing season. Thus each organization knows definitely which portion of the work has been assigned them; they know approximately the time that this assignment will need to be filled and lay their plans accordingly.

For this season the principal crops are Burpee seed beans and onion seed. The two and one half acres of onion seed are the particular project sponsored by the Aaronic Priesthood quorums. Experts who examined this field of onion seed state that it is one of the finest being produced this year in Magic Valley. The bean seed crop is in fine condition and promises a very heavy yield.

The ownership of this farm is the culmination of a project which began in 1941. Elder Wm. K. Potts, who was ward work director in the Twin Falls First Ward for many years, in the spring of 1941 proposed to the bishopric that the ward rent an acreage in order to meet the quotas assigned under the Church welfare program. On borrowed money the ward rented ten acres of ground and seeded it to white beans, potatoes, and garden produce. With the proceeds of this first year's project, the

(Continued on page 632)

1. Sister Jane Gardner, age 76 wields a hoe with energy and experience. Her young helpers, ages 5 and 6, pull weeds by hand.

2. This group, organized by the Sunday School, weeded 36 acres of beans in one evening.

3. Ward officers and teachers of the Twin Falls First Ward. Picture was taken at a regular officers' and teachers' meeting. No announcement was made that a picture would be taken; no refreshments were offered. In the front row in the center is Bishop N. W. Arrington. On each side of the bishop is a counselor, and at the extreme ends are the scoutmaster and general secretary of the Aaronic Priesthood.

4. Bishopric of the Twin Falls Ward with the second counselor, in the Twin Falls Stake presidency, standing in the onion seed patch. Note the ward members pulling weeds in the bean field in the background.

5. Bishop N. W. Arrington, John R. Seaton, first counselor, Jay M. Merrill, second counselor, and P. L. Lawrence, second counselor in the stake presidency.



Born for Wings

By

JANIE BRIGHT PRICE



—Illustrated by John Henry Evans, Jr.

His last day on leave, he requests a farewell visit to the old school so we have come, the Boy and I . . .

Past rows of regal eucalyptus trees, down winding walks where yesterday he raced and ran, a carefree student. Today, grown tall, in uniform he walks beside me, strong to lean upon a little as we go.

Little, outwardly, is changed since first I brought the Boy—a chubby tyke of four—to visit the school. Still, from the graceful arches of the arcade, Bougainvillea falls in a crimson tide,

and rich green ivy reaches ever upward along cream-colored columns.

Ever upward, too, the Boy has grown since that first day. Revealing early the pattern of wings in the curve of his brows, the look of eagles in his flashing dark eyes. Even his hands held a precious secret. *Those ships he made when he was ten!* Bits of balsam wood shaped to his dreams, in their toy fuselage the amazing substance of his boyish skill.

Later, the look of distance and daring when he chose a world where I could not follow. I spoke of danger, but he

smiled at me, and his smile was a challenge to the skies.

"That's my private world," he answered, "And heaven seems close when you're in the clouds!"

Heaven seems close when you're in the clouds! Dark wings brush against my heart.

At the far end of the arcade, we pause before a black onyx plaque where students' names are listed in silver. The Boy's is there among the others, for distinguished service to his school.

Silver and black—for Hope and for Danger. What honors, tomorrow, in a far sterner service? Silver, perhaps, for flying ships and spurting flame? Even a black for the final glory! . . .

We step from the shadowed arcade into sunlight, a golden flood. A butterfly, bold with daring, swoops on gauzy propellers to a successful landing on my shoulder, where the Boy has pinned a Bougainvillea blossom.

"Here, let me . . .!"

The Boy, enraptured, holds the fragile flier captive. His wings are gorgeous, of bronze and gold,—beauty almost too great for bearing. As I watch, the Boy's fingers loose their grasp—there's a flash of color—the captive goes free!

"He was born for wings . . . I must let him go!" The Boy's face has that lighted look.

He was born for wings . . . I must let him go!

Boys, and butterflies, and the heart's grim answer! Not for the Boy those humble trails my earthbound feet must follow. For him, instead, a carpet of clouds with still white stars for a canopy. And always, my heart, the courage to watch the flash of his wings, to see him fly—forever free—into the sunshine!

The Church Moves On

First Presidency Gives V-Day Suggestions

WE are informed that plans are under way looking to the observance by proper ceremonies of "V-Day."

We are quite in harmony with the thought that the observance of this day should be celebrated as a day of gratitude to our Heavenly Father for the cessation of this terrible European slaughter, which we are sure has deeply grieved our Heavenly Father.

Since the Church is worldwide with many thousands of our members citizens of the enemy countries—members who deeply love their homeland, and who individually are no more responsible for this terrible holocaust than we have been—we feel it is essential that the Church as such should make its observance of "V-Day" of a character that would not grieve or wound the feelings of those whose mother country is one of the enemy states.

The uncertainty as to the date of "V-Day," and the fact that if it comes soon those in our rural areas will be busily engaged in harvesting crops under circumstances which might render, because of lack of farm help, any ces-

sation of work very detrimental to those who farm, seem to render it infeasible to attempt to provide any fixed program for the Church for the actual "V-Day."

But we suggest to our bishops that they have in their regular sacrament service on the Sunday following "V-Day," prayers and remarks that will express to our Heavenly Father gratitude that the terrible bloodshed in Europe has ceased; that will thank him for our Constitution and for the republic established thereunder with its liberty and free institutions, and that will solemnly implore the Lord mercifully to continue these priceless blessings to us; that will petition him to cause the spirit of peace to enter the hearts of the people and to bring it about that the treaties of peace shall be drawn in such way as will greatly lessen, if not indeed forestall, the possibility of wars in the future; and that will humbly ask that arrogance, hate, and vengeance and the will for conquest shall be driven from the earth, and that gloating and triumph over victory shall be submerged in our hearts by gratitude for the ending of the conflict and by a love for our fellow

men and a recognition of the common brotherhood of man.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY

The First Presidency

September 9, 1944

"Era" Manager

TO the leadership of the Church throughout the wards and stakes, news of the appointment of Brother



JOHN D. GILES

John D. Giles as business manager of *The Improvement Era* will mean the re-introduction of an old friend in a familiar field. John D. Giles, who succeeds Brother John K. Orton in this capacity, (see *The Improvement Era*, September, 1944, pp. 550 and 556) has been an *Era* worker for more than thirty years, first in the wards and stakes, and later, since 1929, as a member of the *Era* committee of the Y.M.M.I.A. general board. In connection with his other duties with the Aaronic Priesthood, scouting, and M.I.A. board work, he has traveled to virtually every corner of the wards and stakes of the Church, and has always

Houston Memorial chapel at the Farragut Naval Training Center crowded with the more than 600 sailors for a conference of the L.D.S. faith, highlighted by an address by President George Albert Smith of the Council of Twelve. President Smith, seen in the pulpit, asked the navy men to "keep the commandments of God and keep the flag flying."

President George Albert Smith, fourth from the left, is greeted by Navy and Church officials. Others, left to right, include: Lt. (jg) Rex L. Christensen, Chaplain Corps, USNR, in charge of the conference; D. S. Benson, Portland, Ore., president of the Northwestern States Mission; Chief Recruiting Specialist Linwood McDonald, a counselor of the Spokane district; President Smith; Albert Morgan, a counselor of Spokane district; E. K. Hanks, president of Spokane district, and Marion Scott, Sandpoint, a counselor of the branch presidency.



carried a message and a spirit of enthusiasm for the *Era* wherever he has gone. Prior to his going to the Bureau of Information at the Hill Cumorah three years ago, Brother Giles actively watched the progress of the *Era's* growing circulation each year, and was responsible for much of the publicity and promotion that was issued from headquarters on this subject.

Announcement of Brother Giles' appointment as business manager was made in the press September 1, 1944, by Superintendent George Q. Morris, General Manager, and President Lucy G. Cannon, Associate Manager, in connection with an announcement by the First Presidency of the release of Brother Giles as Director of the Bureau of Information at Hill Cumorah, and the appointment to that office of C. Orval Stott. (See second column, this page.) (Also, for further details on Church career of John D. Giles see *The Improvement Era*, June 1944, page 370.)

Reading Committee

MEMBERS of a reading committee to assist the recently appointed publications committee have been named by the First Presidency as follows: Dr. Christen Jensen, dean of the graduate school, Brigham Young University, chairman; A. Hamer Reiser of the general superintendency of the Deseret Sunday School Union, secretary; Dr. Daryl Chase, director, Institute of Religion, Logan; El Ray L. Christiansen, president of the Logan Temple; Dr. H. Aldous Dixon, president of Weber College, Ogden, and member of the Sunday School general board; Frank Evans, financial secretary to the First Presidency; and George Q. Morris, general superintendent, Y.M.M.I.A. They will review with Elders Joseph Fielding Smith, John A. Widtsoe, and Harold B. Lee, of the Council of the Twelve, and Marion G. Romney, assistant to the Council of the Twelve, all literature and lesson manuals published by the Church for official use in Church organizations.

Church of the Air

ELDER EZRA T. BENSON of the Council of the Twelve will be the speaker on the Columbia Broadcasting System's Church of the Air, October 8, at 11:00 a.m., M.W.T., as part of the one hundred fifteenth semi-annual general conference. Music for the program will be by the Tabernacle Choir and Organ.

Relief Society

IN view of present provisions for care of the needy through the Church welfare program with emphasis upon the bishop as the source of supply, the Relief Society visiting teachers no longer collect contributions from ward members for either the charity or general funds of the society.

The change of policy beginning in October, 1944, does not preclude acceptance through Relief Society officers of freewill offerings to the Society. Visiting teachers will continue to assist

in the collection of annual membership dues.

Discontinuance of the collection of charity funds will not, of course, affect the nature of Relief Society charity work as it has been contemplated since the beginning of the Church welfare plan, which provides for bishops to meet the expenses and for the Relief Society to provide service, both on welfare production projects and in assisting bishops to determine needs of families requiring assistance.

Hill Cumorah Bureau

ELDER C. ORVAL STOTT, field representative for the Church welfare committee, has been appointed by the First Presidency as director of the Bureau of



C. ORVAL STOTT

Information at the Hill Cumorah, Palmyra, New York. He succeeds Elder John D. Giles who has served in that position since October 1941 and is returning to Salt Lake City to become business manager of *The Improvement Era*.

Elder Stott is a former bishop of the Manti Center Ward, and has long been active in Church work.

Service Men's Coordinator

LEIGH WILLIAM CLARK, president of the Houston Branch of the Texas Mission, has been appointed as an assistant coordinator serving L. D. S. service men in the East Texas area. He is the twelfth assistant coordinator to be appointed by the First Presidency.

Panguitch Hospital

PLANS are underway for a fifty-thousand-dollar hospital for the Panguitch, Utah, area, according to an announcement made by Presiding Bishop LeGrand Richards. Several years ago Panguitch began the erection of a clubhouse and recreation center which was never completed. Now the Church has accepted the proposal of the community that they join in remodeling, extending, and fully equipping the building as a hospital. Priorities have been obtained and construction will begin soon.

Under the arrangement the Church will be deeded the property and the hospital will be operated by a board of trustees appointed by the Church from among the local residents.

Hawaiian Religious Education

FRANK W. MCGHIE of Salt Lake City has been sent to the Hawaiian Islands where he will have charge of religious education in the mission and stake. He will serve L.D.S. students at the federal university and high school there and will also be in charge of teacher training among missionaries. He is a member of the Y.M.M.I.A. general board and a former seminary teacher.

His wife and children accompanied him.

Robot Bombs

PRESIDENT HUGH B. BROWN of the British Mission reports that the London Mission home was wrecked by German robot bombs in the many attacks that followed the Allied invasion. No one was injured at the home, and headquarters of the British Mission have been moved to its old location at 23 Booth Street, Handsworth, in Birmingham.

Idaho Falls Temple

TWO of three large mural paintings for the Idaho Falls Temple Baptistry have been completed by Lee Greene Richards, Salt Lake City artist. Funds for the murals were raised by members of the Primary Association as their contribution to the new temple.

Missionaries Released

California: Glen William Jabbs, Preston, Idaho.
Canadian: Grant Clarence Burgen, Midvale, Utah.
Central States: Eugene Grand Hastings, Brigham City, Utah; Noel R. Hess, Salt Lake City; Charles William McConkie, Vernal, Utah; Robert Elmer McGavin, Ashton, Idaho.
Eastern States: Arvil Glen Banks, Provo, Utah; Lowell Brown Hiller, Coalville, Utah; Gerald Marden Cazier, Nephi, Utah; B. Keith Duffin, Salt Lake City; Mark Hales Bauer, Salt Lake City; J. Boyd Newton, Salt Lake City; Reid Rampton Holbrook, Bountiful, Utah; Beth Manwaring, Rexburg, Idaho; Veri Clyde Sudweeks, Nephi, Utah; Charles Eldon Hunt, Salt Lake City.
Hawaiian: Maurice Reed Lambert, Fillmore, Utah; James Lyle Strong, Kaysville, Utah; Wayne Alfred Walton, Afton, Wyoming; Steven Reed Campbell, Los Angeles, California; Dean Larsen, Wales, Utah.
New England: Howard Vincent Schow, Magna, Utah; Emerson Crosby Hall, Hurricane, Utah; Herbert Ross Berrett, Draper, Utah; George William Fowler, Jr., Salt Lake City; Wendell LaMar Richardson, Pocatello, Idaho; Robert Edward Taylor, Salt Lake City; Max Carl Robinson, Afton, Wyoming.
Northern States: Blaine R. Andrus, Draper, Utah; Francis William Geertsen, Ogden, Utah; Hadland Britton Gundersen, Salt Lake City.
Northern California: Dorothy Marietta Manookin, Salt Lake City; Ralph Cottam Bishop, Salt Lake City; Henry Keith Bushman, Lehi, Utah; John Paul Fugall, Pleasant Grove, Utah; Glendon M. Hinton, Hurricane, Utah; Richard Dale Hunt, Monroe, Utah; David William Lemmon, St. George, Utah; Ralph Thompson Mitchell, Ogden, Utah; Sarah Oliver Yeates, Ogden, Utah; Wendell L. Muir, Randol, Utah; John Warner Porter, Bountiful, Utah; Brent Earl Stringham, Clearfield, Utah; Mrs. Selma Christina Sanders, Lund, Idaho; Carl August Sanders, Lund, Idaho; Melvin Coleman McAfee, Drillington, Idaho; Miles Erastus Waldenfield, Grouse Creek, Utah; Ivo Dell Mills, Salt Lake City.
North Central: Alma John Beutler, North Logan, Utah; Lushan Barney, Elsinore, Utah; Owen Cannon Bennett, Salt Lake City; William Edmund Mitchell, Afton, Wyoming; Harry Emanuel Anderson, Pocatello, Idaho.
Southern States: Warren Lloyd Rawlins, White Bluffs, Washington; Gerald Francis Ross, Ogden, Utah; Katherine Dudley Ross, Ogden, Utah; James Daniel Rawson, Sandy City, Utah; Reid Tew Allred, Lehi, Utah.
Spanish-American: Willard Anderson Jensen, Marion, Utah; William Anderson Jensen, Marion, Utah; Willis Anderson Jensen, Marion, Utah; LaMar Preese Smith, Richmond, Utah; Alfred Boyd Doure, Logan, Utah.
Texas: Robert Henry Chadburn, Logansdale, Nevada; Dinah Ann Chadburn, Logansdale, Nevada; Christopher Nielsen, Salt Lake City.
Western States: LeRoy Ohlson Malmberg, Salt Lake City.
Western Canadian: Wilbur Gordon Hackney, Arlington, Virginia.

Mutual Messages

Scout Leaders Achieve

SPECIAL HONOR CERTIFICATE

SCOUTING requires for its best manifestation the strong integration of spiritual elements. The twelfth law is, "A Scout is Reverent." In order to stimulate the teaching of the gospel principles and practices in Scout groups the Special Honor Certificate is awarded to scoutmasters, and it will, from now on, be awarded to leaders of Senior Scout units if they qualify. Hereafter, also, the period will run from January 1 to December 31 and the award will be made during anniversary week in February.

Following are the men who have been awarded the Special Honor Certificate for the season of 1943-44:

Dr. Raymond L. Knight, 820 Contra Costa, Berkeley, California; Troop 8, Berkeley Ward, Oakland Stake.

Troop 8, Berkeley, was organized in December 1927. Dr. Knight has been scoutmaster for fifteen years. The troop is a closed troop in that it is composed entirely of L.D.S. boys. This permits perfect coordination of the scouting program and Aaronic Priesthood work. During the fifteen years that Dr. Knight has been scoutmaster, the troop has had twenty-three boys reach Eagle rank. Of this number, twenty are now in the armed service of our country. This number of Eagles is the highest percentage per membership of any troop in the Berkeley-Contra Costa Area Council.

Besides being scoutmaster of Troop 8 sponsored by the Berkeley Ward, Dr. Knight is chairman of health and safety on the executive board of the Contra Costa Area Council. Last December he was awarded the "Silver Beaver" for outstanding service to boyhood, and for the past three years he has been a member at large of the National Boy Scouts of America, which position he still holds.

I. Y. Bigelow, 259 Bartlett St., San Francisco 10, California; Troop 107, Mission Ward, San Francisco Stake.

I live in the Mission Ward, of the San Francisco Stake, and have been scoutmaster in this ward for about seven years. Our troop is number 107 and we are registered in the San Francisco Area Council. This troop was registered first in 1933 and has had continuous registration since that time. It is sponsored by the Y.M.M.I.A., but the membership is not restricted to members of the Church. Several of our boys have become Eagle Scouts, and we now have approximately twenty Scouts registered in the regular troop, and ten in the Explorer Troop. This is the second year we have had an Explorer unit. Most of our former Senior Scouts are now in the service of our country, but we have enough Scouts near enough to Senior age that a unit can be maintained, we feel sure. Several of our boys have gone through the program to assistant scoutmasters, and one to scoutmaster. The Scout leaders are also leaders in the Aaronic Priesthood groups, and attend the monthly ward boy leadership committee meetings.

I started as scoutmaster in St. George, Utah, about 1920. That troop was registered as No. 1 and out of it came the first Eagle Scouts in the St. George Stake. One became a Scout executive, some registered as scoutmasters and leaders in other capacities. In 1926 we moved to Cedar City, Utah, where I also acted as scoutmaster for a number of years. While there I received my scoutmaster key. When I came to northern California in 1932, I had a troop in Willits, California. I am an Eagle Scout and so are my two sons.

A. D. MacKay, Route 1, Sugar City, Idaho; Troop 54, Sugar City First Ward, Rexburg Stake.

I am one of the older scouters carrying on while the younger scoutmasters are in the armed forces. Troop 54, Sugar City, was formed thirty years ago. Our present fine troop owes its success to the good work done by our previous scoutmaster, Ben Ovard, now in government employ. Our Scouts attend summer camp every year, are on the budget plan; revenue comes from Scouts dues, sale of Christmas cards, collecting and selling scrap iron, waste paper, and old rubber. Our financial statement to date: bills payable, none; receivable, \$450; cash on hand, \$1.85; in Rexburg bank, \$70.15; good camping equipment. Troop 54, Sugar City First Ward, won the Franklin D. Roosevelt award in 1940, the President's and the Edward A. Parsons' awards in 1941 and the Madison District Boy Scout trophy in 1942. We have four Eagle Scouts, three of them have their gold, silver, and bronze palms.

Nash Welch, Cowley, Wyoming; Troop 37, Cowley Ward, Big Horn Stake.

I am happy to report that this year has been the greatest for Troop 37. I have had five years with the boys and am qualifying for the scoutmaster's key this fall.

We have twenty-five boys enrolled or one hundred percent of the boys between twelve to fifteen years. In the past year every boy has passed one or more tests and has been on our outings. We have had four Life Scouts, two Stars, seven First Class, fifteen Second Class, six Tenderfoots and two merit badges.

Leo W. Child, Route 2, Nyssa, Oregon; Troop 58, Nyssa Ward, Weiser Stake.

Just returned from a ten-day trip with my Scouts to camp "Billy Rice," the summer camp of the Ore-Ida Council.

I started with eight boys a year and a half ago, and I now have twenty-eight registered Scouts from twelve to seventeen years old, some nonmembers of our Church.

Most of these boys live on farms and have to take the place of their older brothers who are in the service. They have many chores to do and not much gasoline for traveling so it is hard for them to get in for their troop meetings. Some live as far as twelve miles out in the country and many times after doing chores have hitch-hiked into town to attend their meetings.

I have a fine group of good, clean boys who don't smoke or drink and do not use much bad language and are improving in this.

We put on the program occasionally in our ward, also in some other wards and the boys do it all and they certainly do fine.

I have some boys who are going to be real leaders both in the community and the Church.

Jay H. Cragun, Conda, Idaho; Troop 64, Conda Ward, Idaho Stake.

I am scoutmaster of Troop 64 in the Conda Ward, Idaho Stake and Tendency Council. This is my third year as scoutmaster of Troop 64 and I spent one year previous as assistant scoutmaster of Troop 64. All the boys in Conda between the ages of twelve through seventeen are registered in our Scout troop. At least thirty percent of the troop subscribe to *Boys' Life*.

We have participated in the scrap aluminum drive, the scrap rubber drive and are active in the waste paper campaign. Our boys have helped with bond sales and distributed government posters and most of them work on farms during the summer months. I am also active in the ward boy leadership committee. I encourage all boys to—"Be Prepared and Do Their Duty."

Charles Geurts, scoutmaster troop 46, Fourteenth Ward, Salt Lake Stake.

Training: Completed advanced leader-
(Continued on page 630)

SCOUT
LEADERS



First row, left to right: Dr. Raymond L. Knight, Berkeley Ward, Oakland; I. Y. Bigelow, Mission Ward, San Francisco Stake; A. D. MacKay, Sugar City First Ward, Rexburg Stake; Nash Welch, Cowley Ward, Big Horn Stake. Second row, left to right: Leo W. Child, Nyssa Ward, Weiser Stake; Jay H. Cragun, Conda Ward, Idaho Stake; Charles Geurts, Fourteenth Ward, Salt Lake Stake; Lynn J. Ferreyar, 28th Ward, Riverside Stake; and Howard C. Boulton, Everett Ward, Seattle Stake.

APOSTATE FACTIONS

Following the Martyrdom of Joseph Smith

By

— E. CECIL MCGAVIN —

of the

Church Historian's Office

VI

JOHN E. PAGE AND THE "HEDRICKITES"

JOHN E. PAGE brought much criticism upon himself when he refused to accompany Orson Hyde on his mission to Palestine. On January 15, 1841, the Prophet Joseph Smith recorded in his journal:

I published the following in the *Times and Seasons*: Elders Orson Hyde and John E. Page are informed that the Lord is not well pleased with them in consequence of delaying their mission, (John E. Page in particular), and they are requested by the First Presidency to hasten their journey towards their destination.

Soon after the martyrdom John E. Page was busy in Nauvoo opposing the Twelve and advocating the claims of James J. Strang. He protested against the criticisms of his past delinquency and said, "I will go to hell sooner than take abuse, and the devil shall have it to say, 'Here is a man that is damned like a man.'"

When he refused to abide by the decision of the majority of the quorum, he was excommunicated from the Church. On February 9, 1846, eight of the apostles signed a general epistle which contained the following information on this subject:

We take this opportunity to say to you, that we have no fellowship with Elder John E. Page, in consequence of his murmuring disposition, and choosing to absent himself from our councils and then saying that he is made a servant and slave of by his quorum, and has had no privileges in the temple, when the plain truth is that he has chosen to stand aside from us, and because we would let him do so, he has murmured about it. He has been on the background and in the shade ever since he failed to fulfil his mission to Jerusalem in company with Elder Hyde.

Now, beloved brethren, you are not bound to look to him as one of the Twelve Apostles, for he hath yielded himself up to temptation, and he cannot resist the spirit of apostasy which inspires him to find fault with the organization of the Church.

We, therefore, your brethren in solemn council, being grieved at his murmuring and dissention, and also at his yielding himself up to temptation willingly, and without cause, have withdrawn the hand of fellowship, until he comes to us and gives satisfaction for his dissention, and the Saints are released from all covenants and obligations to abide his counsel.

Later at Winter Quarters we read in the official records of the Church that President Brigham Young met with the Twelve and read the revelation purporting to be received by James J. Strang.

... but which was written by Charles Wesley Wandell, March 6, 1846, to entrap John E. Page, who believed it and bore testimony that it was a revelation from the Almighty. This event afforded much merriment to Wandell and his friends.¹

After Page had eaten the dry husks offered by Strang, he decided to start a church of his own. As Sidney Rigdon

¹Journal History, March 11, 1847

DEFIANCE

By L. Mitchell Thornton

I SHALL strike back at Death

Crying, "Begone, dark shade;"

As long as I have breath

I shall not be afraid.

For me no shuddering hour

Beside the restless sea,

I shall not cringe nor cower,

However close it be.

I shall not frightened go

To enter the last strife;

Death is no awesome foe,

For I have fronted life.

I dare to challenge give;

My head is lifted high;

If I have dared to live,

Why should I fear to die?

had failed to keep an organization going very long, but had a disciple assume the leadership and found a church which has continued to the present, so did one of Page's followers develop an organization which still exists. This man was Granville Hedrick.

The attention of John E. Page was attracted by Granville Hedrick's little flock which had declared themselves "free from all wicked factions and united upon the pure principles of the Church of Jesus Christ of Latter-day Saints."

EARLY in 1863, John E. Page ordained Mr. Hedrick and gave his support to the new movement. Four years later this small flock moved to Independence, Missouri. In 1868 they purchased a portion of the original temple lot. The entire tract known as the temple lot included sixty-three acres, but these people were unable to buy more than about two and three-fourths acres.

Jealousy and disintegration followed until for years their membership was so reduced that they were unable to hold regular meetings. In 1887, they built a small chapel on their temple lot.

There were times when they ordained a few apostles, but for years they barely had enough men to fill the quorums of the apostles and the seventy. In 1895, an effort was made by the Reorganized Church to obtain possession of the temple lot in Independence, but after much litigation the "Hedrickites" were given legal possession of the property. Since that time a considerable number of members from the Reorganized Church have joined the "Hedrickite" group.

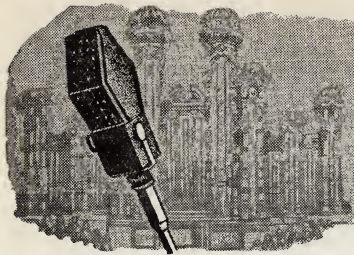
Though they own a portion of the temple lot, they have failed to catch the spirit of temple work.

The possession of a fragment of the original temple lot kept alive in their hearts an interest in temple work, though they objected to the type of work being administered in the temples of the Church of Jesus Christ of Latter-day Saints. In 1929, they reported that John the Baptist had appeared to one of their ministers reminding him that they were the legal possessors of the temple lot and that the time was ripe for the building of the temple. In this and subsequent "revelations" it was explained just how the building was to be constructed.

This nocturnal visitor insisted that the foundation walls of the temple be placed on solid bedrock. They measured the prescribed dimensions and commenced to make the excavation. For months they dug for bedrock, but not until they were forty feet beneath the surface did they find a small shelf that resembled it.

In their search they exhausted all their funds and had to cease their building activities before they could put in the foundation walls. To this day they have done no more about the project except to dream and hope.

And thus another church struggles along.



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

Retreat from Clamor

NOT infrequently one sees the spectacle of a bewildered dog running loose in a crowd, harassed by numerous strange calls and whistles coming from all directions, in response to which the animal dodges here and there in utter confusion, responding first to one and then another, beckoned from every direction, and finding assurance in no direction. Comparisons are seldom apt in all details, but there are some points of likeness in such plight and in the perplexity of people whose thoughts and loyalties and time and attention are being constantly bid for from many sources and in many confusing ways. Perhaps our generation has been exposed to more disturbing voices, to more frightening print, to more misleading information than any generation in history, because the facilities for doing such things are greater now than ever before. It is a day of voices that urge us many ways at the same time, each claiming to be the way out—the way to peace and safety—the way home. There is discrepancy among the things we read, discrepancy among the things we hear—statement and counter-statement—making it difficult at times even for the wisest to discriminate. And amid all this confusion and contradiction a man must make his choices. But he must not, like the dog in the crowd, be diverted by all the calls that come from whatever source or direction. If he did, he would drop in his tracks, an exhausted, neurotic victim of the cross-currents of thought. If we don't hear one call, that rings true above the din of the crowd, we must not permit ourselves to strike out blindly and follow any voice that happens to be the loudest at the moment. To do so is to invite more confusion. The safer course is to withdraw at times where the maze of contradiction does not penetrate. Every man has need of times of silence, of solitude, and of prayerful thoughtfulness, and sometimes to shut out insistent, demanding, confusing voices is a requisite to reason and calm judgment. And even if we can't get away to the quiet places of the earth, we can at least retreat within ourselves and let our own thoughts whisper to us, and let quiet judgment re-sharpen our sense of value and direction. The Creator of heaven and earth, he who made man in his own image, did not leave us at the mercy of all the world's confusion. That spirit "which giveth light to every man that cometh into the world" gives peace and comfort, direction and perspective, if a man will only take time to look within, shut out the clamor, and calmly think his own thoughts. It is a wise man who reserves the far-reaching decisions of life for a time of unhurried thoughtfulness. It

is a wise man who does not permit himself to be stampeded in the bewilderment of clamoring voices that call in all directions. August 13, 1944.

On Setting the World in Order

FREQUENTLY when we become aware of conditions which need correction, we are led to wonder why those responsible for such things do not correct them. In a home or family, in a community or a commonwealth, usually it will be found that there is someone whose moral or legal responsibility it is to see that such conditions do not exist, and we are led to wonder why they are permitted to continue uncorrected. There could be many answers to this line of questioning, and to ascribe any one cause would be to oversimplify the problem. It sometimes happens that those responsible for moral or legal action are lazy or indifferent; it sometimes happens that they are actually unaware of the condition, even though it is their responsibility to be aware of it; and it sometimes happens that private conviction or public opinion is against doing anything about it. Any of these reasons could be responsible for a person's sitting down and watching things go on which it is his obligation to see are corrected or eliminated. But beyond all these possible explanations, there is one reason yet unmentioned which is frequently responsible for failure to correct evils that need correcting—and that is the lack of moral courage that comes with the failure of a man to have his own house in order. He who is carrying a burden on his own conscience finds it difficult to set someone else right who is guilty of the same or similar offenses. A prosecutor with a sense of guilt must feel that he is pointing the finger at himself every time he accuses someone else. A parent who corrects a child in matters in which he himself does not conform, is usually rather unconvincing. The leadership of any nation or people, the leadership in any home or community, finds difficulty in telling others what to do, with conviction, in matters in which they themselves do not have a convincing record. In other words, the world finds great difficulty in cleaning up some of the things that need cleaning up because it is true now, as it has always been true, that there is lack of strength in a man whose life isn't in order—which fact is a destroyer of moral courage, and one of the reasons why more things that need to be set right aren't set right. You can't be weak inside and strong outside. You can't be weak at home and strong away. In other words, if we'd like to reform the world, we pretty well know where to begin. There are more things than charity that begin at home, and setting things in order is one of them. —August 6, 1944.

from Temple Square

On Paying Too Much

WE are often inclined to assume that if we can only dispose of our present pressing problems, the future will take care of itself. The famous line from Shakespeare, "My kingdom for a horse," has far-reaching implications in the pattern of human behavior. When a man wants a horse, or needs one right now, or thinks he does, a kingdom may seem like a more or less trivial thing. Immediate worries, sometimes even inconsequential ones, often crowd out, disproportionately, matters of greater concern. A hungry man will pay an exorbitant price for a sandwich—if he has the price and if he can find the sandwich. There is another phase of this same problem. We are often inclined to obligate ourselves for more than we can possibly pay—but a time of payment inevitably comes due. We are prone to agree to do more things than we know we can possibly do, as a result of which we find ourselves worried and harassed and crowded from all sides, and we say to ourselves, "If I only get through this, I'll never do it again." We have a tendency to believe that if we can only take care of this one immediate difficulty, if we can only get straight with our creditors this once, if we can only overcome this one embarrassment, if we can only avoid the consequences of this one indiscretion, we'll never let ourselves get into such a position again. And so, with an immediate worry playing on our minds, we often pay usury to dispose of the problems of the present, while some very real though less immediate worries may be forgotten, because they do not for the moment seem to have their hot breath upon us. And so, it would seem to be well to caution ourselves against supposing that the expedient solving of one immediate problem is to solve the future—because the future will always be coming our way, and it is governed by unchanging principles which have nothing whatever to do with expediency or the facile juggling of daily dilemmas. We might well think twice before offering a kingdom for a horse—until we are sure that we want a horse, and can afford to give a kingdom for it.

August 20, 1944.

On "Sparing the Children"— and Others

ONE of the most difficult tasks that confronts provident parents is to pass on to their children an appreciation of what has gone into the making of the home they enjoy. Driven by necessity, and through the virtues of work and of thrift, oftentimes a man acquires the means of comfortable existence. His children in turn, reared in comparative plenty, and not driven by the same necessity, often become more dependent and less able to cope with the difficulties

and adversities of life. A man in comfortable circumstances may tell his son a thousand times over how difficult it was to earn a dollar when he was a boy, how people worked for what they got, saved part of what they earned, went without, labored long, and, finally, by hard and sure steps, achieved self-dependence and self-respect—and to this oft-told story children sometimes listen respectfully, and sometimes shrug and wonder what it has to do with them and their lives. This is partly the fault of children, but perhaps more the fault of parents who are ever-lastingly trying to spare their children the character-building experiences that made them what they are—parents who are determined to provide, with little or no effort on the part of their children, all the things which they themselves were denied. This attitude is the natural outgrowth of an indulgent love—but a love of questionable wisdom—because parents are not always going to be here to do these things, and sooner or later their children are going to have to stand on their own feet anyway—and because men don't grow except by their own efforts. There are some things you can do for another person and some things you can't do for him. You can suggest the course his thoughts should take, but you can't think for him. You can show him how a thing should be done, but you can't learn for him. You can set up standards and point the way, but you can't forever hold him up beyond his own height or spare him all the realities and vicissitudes of life—not even your own child—and if you could and you did, the result would be something you wouldn't like. And this inexorable truth goes far beyond the family relationship, and enters into the dealings of all men with all other men. The principle of self-effort, of self-dependence, of self-reliance, is a requisite of growth and of happiness itself, and he who thinks he can do all things for someone else—he who thinks he can do all things for all people better than they can do for themselves—he who thinks he can live the lives of others—is deceiving himself and doing an injustice to the objects of his mistaken kindness. Men may do some things for each other, but there are many things no one can do for another. This we all discover sooner or later, and the more fortunate are they who discover it sooner.

August 27, 1944.

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EDITORIALS

Conference Notice

THE One Hundred Fifteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Salt Lake Tabernacle on October 6, 7, and 8, 1944.

The attendance at the conference, because of increasing difficulties in transportation, both by automobile and by railroad train, will be limited to the following:

General Authorities of the Church, Presidencies of Stakes and Stake Clerks, Former Presidencies of Stakes and Stake Clerks, Patriarchs, High Councilmen, Presidencies of High Priests Quorums, Presidents of Seventies Quorums, Presidencies of Elders Quorums, Temple Presidencies, Bishoprics of Wards and Ward Clerks, Presidencies of Independent Branches in organized Stakes, Presidencies of Dependent Branches in organized Stakes, Presidents of Missions on mainland of U.S., Canada, and Mexico, Presidents of Stake Missions, Former Presidents of Missions, Chairmen of Ward Groups of High Priests, Seventies, and Elders, Superintendency and Priesthood members of the Deseret Sunday School Union Board, Superintendency and members of General Board of the Y.M.M.I.A., Commissioner, Seminary Supervisors and members of the Church Board of Education.

The sessions of the conference will be as follows:

Friday, October 6, 10:00 a.m., 2:00 p.m.

Saturday, October 7, 10:00 a.m., 2:00 p.m., 7:00 p.m.

Sunday, October 8, 10:00 a.m., 2:00 p.m.

Instructions will be issued through the Presidencies of Stakes regarding admission to the Temple Square grounds.

All sessions will be broadcast except the 7 p.m. meeting Saturday night, October 7.

Robert L. Frank
John A. Clark
David O. McKay

The First Presidency

Kindliness

"Thou shalt love thy neighbour as thyself," was given as the second great commandment, following the first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Indeed, the two form one commandment, for whosoever of us loves the Lord must of necessity love man, son of our Father, who becomes, through this divine parentage, our brother.

This love, of which Jesus spoke, is not a theoretical love, one which finds expression in platitudes, spoken automatically, glibly. It is not a love that satisfies itself with generosity for publicity's sake. It is not a love that vitiates itself with the first offering. This love, which has been commended to us through the ages, is one that is quiet and unseen, rather than heralded and sung; it is a love that seeks out the heavy-laden and the suffering, rather than those whose lives run smoothly; it is a love that follows the admonition "... let not thy left hand know what thy right hand doeth." It is the love that knows no cessation, that never feels that an end can be reached; it is a love that is never failing.

One of the commonest expressions of this love is a genuine kindness toward all we meet, a real affection for people. It reveals itself in a real interest for all with whom we associate. It manifests itself in many ways: by a kindly word, a smile, a handclasp. These simple, easily achieved actions can become almost reflex habits, which become naturally spontaneous. They mean so much to those whose paths cross ours—and they cost us so little.

Selfishly speaking, this kindness pays better than it costs, for it will give so much more than it takes. Its dividends cannot be measured by scales ordinarily used in estimating values. Yet, unlike other substances whose worth is estimated, the coin of friendliness never deteriorates. Friendship is always on the gold standard; there is no downward fluctuation in its value. Moreover, friendliness expands our good qualities, at the same time that it diminishes our bad ones. It will take from us any self-pity in which we might at times be tempted to indulge. Self-pity is destructive; without self-pity, we can progress more rapidly. Moreover, the genuine, kindly spirit will rapidly teach us to see past the frailties of men and women to their truly admirable qualities. As we see these virtues, we come to the conclusion that the old adage is true:

There is so much good in the worst of us,
 And so much bad in the best of us,
 That it hardly becomes any of us
 To talk about the rest of us.

And we realize that genuine friendliness accepts the fact that everyone whom we meet is worthy of our consideration. By cultivating this friendliness, we avoid selfish absorption in our own affairs. And in direct ratio to our friendliness—we gain our reward in the ever-widening circle of friends.

Today when all are laboring under a strain with loved ones in danger zones in the far places of the earth, we need to be kinder to each other—to build a solidarity of friendliness one with another in the communities where we live. To the mother, awaiting anxiously for word from her son in camp; to the father bravely shouldering twice the usual load since the boy has gone into the army; to sweetheart; to wife—the kindly word of greeting and inquiry indicates a love that will buoy them up and carry them more courageously through the troublous days.

Our power for friendliness will grow as we exercise it. And we shall find as we increase our power to love the man and woman whom God created, we shall develop within ourselves an ever-expanding concept of the Creator.—M. C. J.

EVIDENCES AND RECONCILIATIONS

lxxxv. What is the Meaning of "Hot Drinks"?

THE revelation to Joseph Smith, known as the Word of Wisdom, is a health code, by obedience to which "evils and designs . . . of conspiring men" may be defeated, and great personal blessings of body, mind, and spirit may be obtained.

The Word of Wisdom declares that "hot drinks are not for the body or belly." The beverages in common use when the revelation was received (1833) were tea and coffee. These were declared to be "hot drinks," in the meaning of the revelation. Since that time the Church has taught its members, consistently, to abstain from the use of tea and coffee.¹

The objectionable constituents of tea and coffee were not clearly understood until years later. In 1821 a white silky substance, named caffeine, odorless and bitter to the taste, was extracted from coffee. In 1827, the same substance was found in tea. Afterwards the physiological action of caffeine was determined. It was found to be a poison. When the drug is taken into the body, it increases the blood pressure, whips up the brain and central nervous system, and increases heart action and kidney activity. The result is a feeling of stimulation, followed by a period of depression, relief from which is sought by the use of more caffeine. That is, it not only endangers bodily health, but it is habit-forming and weakens the will. The drug injures the body, but deceives the individual by masking the truth; and it enslaves the victim with a growing, often insatiable, desire for more of the poison.

This knowledge, once established, justified the advice of Church leaders that tea and coffee be not used. It also justified the rejection of these beverages, over the centuries, by numerous thinking people who had observed the effects of tea and coffee upon human beings. The Koran, indeed, forbids the use of coffee.

It is notable that the Church ban upon these drug-containing drinks, based upon divine revelation, was made before scientific proofs of their dangerous nature had been made. The Word of Wisdom is thus really an evidence for the inspiration of the latter-day Prophet.

The poison caffeine is not confined to China tea leaves and coffee berries. It is found in many other natural products, widely distributed over the earth and used by man. For example, the dried leaves of a South American evergreen, related to the common holly, containing caffeine, are brewed into a largely consumed beverage known as maté.

Whatever the source of caffeine may be, the physiological action of the drug is the same.

In recent years a more evil use of caffeine has developed. The well-known deleterious effects of caffeine have led to many coffee substitutes. One of these is caffeine-free coffee, that is, coffee from which the caffeine has been largely removed. The caffeine thus obtained is, however, sold to manufacturers who dissolve

the drug in sweetened and flavored water to make the so-called cola drinks, of which Coca-Cola was the first. Clearly, the extraction of caffeine from the coffee berry is not done on moral grounds. There are now close to a hundred of these cola drinks on the American market, under various names and brands.² The amount of caffeine in cola drinks varies with the brand, and also within the brand. However, there is, and must be enough of the drug present to secure the desired reaction or "lift," else the demand would soon diminish, even cease. Automobile drivers who have to travel by night often use a cola drink to keep them awake. That is proof enough of the presence and power of the drug.

A near relative of caffeine is the drug theophylline. It has much the same physiological effects. It is now made synthetically. There is reason to believe that if the price of theophylline decreases below that of caffeine, or if the supply of caffeine does not keep pace with the expanding cola business, theophylline may be used more and more in the cola business.

It should be well remembered that caffeine in cola drinks is more harmful than in coffee. The reason is well explained by W. F. Boos, M.D., one of America's foremost toxicologists, who was called in by the U.S. government in the Coca-Cola trial more than a quarter of a century ago. He says, "In coffee the drug is closely associated with certain natural colloidal or glue-like substances which hinder its rapid and complete absorption, with the result that it enters the system so gradually from the intestinal tract that some of it escapes absorption altogether and is excreted. In Coca-Cola, on the other hand, the caffeine occurs in pure crystallized form, and there is nothing to hinder the rapid and complete absorption of the drug, with consequent powerful effects."³ This would hold also for the other cola drinks. Dr. Boos was able to prove this contention experimentally, for he found "that it takes much less Coca-Cola to bring a frog's heart to a standstill than coffee containing the same percentage of caffeine."⁴

Other popular beverages contain drugs harmful to man. The cacao bean, from which chocolate and cocoa are made, contains a drug known as theobromine, a near relative of caffeine. Like caffeine, it is a poison. The *Journal of the American Medical Association*, for January 21, 1939, states the case against this drug: "The chief active principle in cocoa and chocolate is theobromine (from 1.5 to 2.2 percent), but they also contain small amounts of caffeine and tannic acid (0.16 percent). Theobromine is similar in chemical structure to caffeine found in coffee and tea, and its physiological effects are also similar, though not identical. The principal effects are cardiac and respiratory stimulation, elevation of the basal metabolism, diuresis, and nervous and mental stimulation. . . . In considering cocoa for children, it should be regarded as a stimulant similar to coffee. . . . It would seem safe to conclude from these facts that cocoa is contraindicated for young children at least." The similar warning is stressed in the White House Conference of a decade and a half ago, in which the welfare of children was given special attention.⁵ Recent researches indicate that chocolate and cocoa cause a loss of the calcium and phosphorus in the food eaten;⁶ and another recent researcher implies that the ability to raise their young was impaired, when rats were fed the usual chocolate milk found on the market.⁷

That theobromine, and therefore chocolate products, are habit-forming is well demonstrated. Like coffee and

(Concluded on page 627)

²These are some: Coca-Cola, Royal Crown Cola, Pepsi-Cola, Cleo Cola, Par-T-Pak Cola, O.C. Cola, Double Cola, Western Cola, Dr. Pepper, Braser, Wynola, Cremo, etc., etc.

³*The Poison Trail*, p. 197

⁴*Ibid.*

⁵*Report on Growth and Development of the Child*, Vol. III, p. 484-501

⁶*Nutrition Reviews*, March 1944

⁷*Science*, May 19, 1944

¹See for confirmatory statements: from Joseph Smith, *A Voice From the Mountains*, Joel H. Johnson, p. 12; from Hyrum Smith, *Times and Seasons*, June 1, 1842; from the early Quorum of Seventy, *Documentary History of the Church*, 5:90; from Brigham Young, *Discourses*, p. 283; from Joseph F. Smith, *Gospel Doctrine*, pp. 366, 367; from Heber J. Grant, *Gospel Standards*, p. 50.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA T. BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RUFUS K. HARDY

Pronunciation

THE name of the higher priesthood has long been mispronounced. *Mel* is pronounced with the *e* as in *met*; *chiz*, as *kiz*, *i* as in *it*—and this is an *i*, not an *e* as commonly pronounced; *e* as in *silent*; *dek*, *e* as in *met*. If all who are privileged to hold this priesthood would pronounce the word correctly, soon all Church members would be doing the same—and here it is spelled as it should be said *mel kiz'e dek*. Try it over and over again until it rolls off the tongue correctly and easily.

just recently off the press. This Handbook of Instructions is for use by stake presidencies, bishoprics, and other Church officers. The following is quoted from pages 15-16:

Quorum Committees: Each quorum of priesthood should have the following standing committees:

1. Personal Welfare
2. Church Service
3. Class Instruction
4. Social and Miscellaneous Activities

It is advisable that one member of the quorum presidency act as chairman of the personal welfare committee; one as chairman of the Church service committee; and one as chairman of the class instruction committee. Sub-committees may be appointed as occasion requires, to look after special features of the work. These standing committees should have a regular time to meet.

The Personal Welfare Committee: It is the duty of the personal welfare

Melchizedek Priesthood Outline of Study, December, 1944

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

Church Service

THE program of the Church offers a great opportunity for activity and service. This program is designed to strengthen and enlighten the Church. The purpose back of every organization in it is education and character building. Each one calls for a corps of officers and teachers fitted and qualified for leadership. Ward teaching, missionary service, temple and genealogical work, ward and stake choirs, scouting, and many other phases of Church activity, likewise, depend upon a willing, reliable, and capable leadership.

The quorums of the priesthood will be called upon to supply in larger measure the personnel needs for these various responsibilities. They should be ready to provide their share of those required to direct and carry on the work of the Church.

Regular meetings of the Church service committee to consider ways and means of reaching the backward and indifferent is the first step towards an increased participation by quorum members.

Surveys and investigations to determine the true condition of the quorum will be most helpful in finding a basis for improvement and revitalization. All information gathered should be properly recorded and filed for reference when needed.

Personal Welfare

A Restatement

INQUIRIES continue to be made as to the organization and scope of activity of the standing committees of Melchizedek Priesthood quorums. During the past twenty-two months, attention has been given to these matters repeatedly in this column. The questions are authoritatively answered in "Handbook of Instructions, Number Seventeen, 1944,"

LESSON 45

THE GOVERNMENT OF THE CHURCH

Text: pp. 162-167. Topics: The Purpose and Organization. To Build the Church and Kingdom of God. The Necessity of Organization. The Two Priesthoods and Church Government. The Principle of Presidency. Administration of Temporal Affairs. Responsibility of Institutions Claiming Church Connection. Authority in the Church. Principles of Presidency, Apostleship, Quorums, and Counselorships. "For the Perfecting of the Saints." A Principle of Church Government. The Forces That Undermine all Government. The Order of the Kingdom.

There are two fundamental principles in Church government, authority and common consent. Each requires the other; each is lifeless and useless without the other. Both find their basis in latter-day revelation. Balance between them is the secret of successful government and administration. President Taylor's messages, over many pages, will bear scrutiny in the light of these two great principles. This lesson happens to bring out much of his thought concerning authority. The following lesson emphasizes the uses of the principle of consent.

Discuss: What are some of the institutions today connected with the Church? What is their responsibility? What is the principle of presidency? What distinctions, in what quorums, can be made between a counselor and a president? How can God be with a man "to guide the kingdom"? How can God be "on the side of the elders of Israel"? (See p. 166.) What is, or how would you define "insubordination"? In another connection President Taylor says (p. 167): "We find it difficult to preserve in purity those sacred institutions that God has given unto us . . ." Do you agree? How can the priesthood help preserve the "purity" of Church government?

LESSON 46

PROBLEMS OF CHURCH ADMINISTRATION

Text: pp. 167-177. Topics (major only listed): Some Problems of General Church Administration. Local Church Government. The Responsibility of Church Leaders. The Church Judicial System.

Discuss: Would President Taylor approve the discussion of matters affecting the

"body politic" in a general conference? What are the general interests of the Church and kingdom of God upon the earth? Formulate a concrete list. Why are opposing votes rarely cast in Mormon assemblies? Are people afraid to vote "no"? Are there other reasons? What business should a stake conference consider? (See p. 171.) If voting involves a covenant, and if a covenant requires at least two parties, who are the parties to the covenant involved in Church voting? What is the responsibility of the one who votes to sustain? When may that person properly withdraw his support? What is the responsibility of the authority who receives a sustaining vote? What is the proper procedure if the authority violates the confidence of the people? What has the Church judicial system to do with Church government? Are Church courts based on the fundamental principle of "authority" or on the principle of "common consent"? How are both blended in this phase of government?

LESSON 47

WOMAN'S WORK AND PROGRESS IN THE CHURCH

Text: pp. 177-181. Topics: The Women of the Church. Work of the Women. The Relief Society. Women Called to Labor, to Expound Scriptures. Work of the Relief Societies. The Problem of Progress. The Saints Forget; the Work Lags. Other Causes. Prophecy and Popular Prejudices.

Women constitute, generally, half of the Church and are greatly concerned in the government of the Church. There is an intimate relationship between their activity and the progress of the Church.

Discuss: What is the general situation of women's place in our Church compared with ancient and modern religious societies? (An interesting item or two may be seen under the heading, "Ministry," in the Bible dictionary contained in the teacher's edition of the Bible used by the L.D.S. missionaries.) What does this brief implication signify as to the importance of the marriage covenant? Why does not the Church progress more than it does? In general, is it because "authority" lacks the genius of advancement, or is it because "common consent" lags behind leadership? Analyze in terms of some concrete situations in your own ward or quorum.

committee to become acquainted with the character and attitude of quorum members, so far as these relate to the advancement of quorum ideals. It is not the prerogative of this committee to inquire into private matters which concern only the individual member himself.

The committee should have or know:

1. A complete list of quorum or group members
2. The number who keep the Word of Wisdom
3. The number of tithe payers
4. The number of non-tithe payers
5. The number of unemployed
6. The names of those who can render service to the quorum and to the Church
7. The names of those who are incapacitated to render service and who need help
8. The names of those who are unable to attend meetings, but who could do so if someone furnished transportation
9. How the families of those on missions are faring
10. Plans for looking after absentees in the military service and others
11. The direction of the welfare projects of the quorum, under the presidency of the quorum. (However, this is a labor in which all the members of the quorum should be engaged.)

The chairman of the personal welfare committee is to meet regularly each week with the ward welfare committee as the official representative of the priesthood quorum.

Priesthood Groups to Be Attached to a Quorum

MANY Melchizedek Priesthood quorums cover more than one ward. This is often true of seventies and elders quorums and is always the case with high priests quorums, due to the fact that there is only one such quorum in each stake. Where possible one of the members of the presidency of the quorum should serve as the group leader. A group is not a quorum but a part of a quorum and each Melchizedek Priesthood group should be attached as a part of a priesthood quorum. Such a group will be supervised by a group leader and the reports will be made out by the group secretary and submitted to the quorum secretary. All such groups should attend the monthly quorum meeting. Where a quorum of the priesthood is confined to the borders of a single ward, quorum meetings should be held weekly.

Time of Quorum Meetings

IT is reported that in some stakes high priests quorum meetings are being held during the regular time of the priesthood group meetings and that during such periods members of bishoprics and other high priests are being urged to attend. The holding of the quorum meeting at this period would seriously interfere with Aaronic Priesthood work in the ward inasmuch as each member of the bishopric is assigned during that period for a particular phase of the Aaronic Priesthood program. It would no doubt also interfere seriously with

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Weber County Organizes

THE eight stakes in Weber County, Utah, have organized a committee on law observance and enforcement on the pattern of a similar committee set up by all the stakes in Salt Lake County five years ago. The name indicates the purpose of the committee—to see that liquor, tobacco, and moral laws concerning youth are observed and enforced. That this may be done effectively, it is necessary to secure the cooperation of vendors and county officers, sheriff and prosecuting attorney.

Each stake in the county has one or more members on the committee, also an assisting ward committee in most of the wards, the duties of which are to keep their eyes open and report infractions of the law, etc. Samuel Martin of the Ogden Stake is the energetic and capable chairman.

Smoking in Buses

There was a time when a gentleman refrained from smoking in the presence of ladies. But that day is past, for women themselves now smoke and, judging by the practice, smokers, male and female, feel at liberty to smoke in public places when and where they please. No consideration seems to be given to the fact that tobacco smoke is offensive to many non-smokers. These have rights that should be respected. With this thought in mind the Church No-Liquor-Tobacco general committee met with the Public

the Sunday School work throughout the stake.

It is desirable that a definite time for quorum meetings be set at some period that will not interfere with other meetings in order to permit the maximum attendance. Where the priesthood meeting is held just before Sunday School, consideration might well be given to holding the priesthood meeting and the Sunday School at a time that will permit a fifteen-minute intermission between the close of priesthood meeting and the beginning of Sunday School. This would make it possible for any priesthood quorum members who are Sunday School officers to attend the Sunday School prayer meeting without interrupting the priesthood quorum or group meeting.

Melchizedek Priesthood Secretaries

THE stake Melchizedek Priesthood committee includes a member of the stake presidency as chairman. It is important that a member of the stake presidency always serves in this capacity. The other members of the committee should include at least one high priest, one seventy and one elder and

(Continued on page 618)

Service Commission of Utah on August 30, 1944, and asked the commission to issue an order prohibiting smoking in all public buses while in transit on the highways of the state. To us such a request is reasonable and not without precedent. In the states of Idaho and Oregon such orders are in effect. Also, smoking is prohibited on street cars and buses in many cities of the country. The Utah Commission order will soon go into effect.

Bus passengers who smoke have ample opportunity to do so in the open air at one or more of the frequent bus stops without making unwilling second-hand smokers of fellow passengers.

Cigarets, Beer, and the War

Tobacco abstiners have cause for deep regret in the knowledge that cigarettes apparently are considered essential in the food rations of soldiers going out on the battle lines. This fact naturally supports the assumption by the boys that the government must favor the use of cigarettes by its fighting men; yet in the schools and colleges of the country the youth of the land are taught that smoking is not good for them, neither mentally nor physically. Then must not parents and teachers look with disfavor on the general distribution of cigarettes among the soldier boys?

Further, it is said that in some branches of the armed services beer is so readily accessible that the boys in uniform might easily infer that its use is also favored by those in authority. This is a condition greatly desired by the brewing interests of the country. We quote from *The Brewers' Digest*, Chicago, May 1941:

The opportunity presented to the brewing industry is so obvious that it is superfluous to go into it in detail. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population.

Again, from the *Brewers' Journal*, Chicago, July 1942:

Right now there is a big demand for beer from the service camps, and for shipment to the armed forces that are on foreign soil. This has been a big help to many brewers in the bolstering of their sales.

Wisdom says "to be forewarned is to be forearmed." The tempter never sleeps.

The free and easy attitude of the authorities toward the use of alcoholic beverages and tobacco by youth in the armed services is one of the many factors that should make parents and lovers of youth hesitate to fall for the suggestion of a year of compulsory military training for American youth after the war. Many parents will hesitate to surrender their boys to an environment in which beer and cigarettes are heartily welcomed by the authorities. Further, most parents will want their youth to cultivate the arts of peace, not war. Many people ardently hope that this time we shall "win the peace" as well as the war, eliminating the likelihood of any further great war.

Genealogy

Accomplishment

THE St. George Stake has demonstrated what can be accomplished on the priesthood-temple project of performing endowment ordinances for surplus male names in the temples. The plan is explained in the following letter from the stake genealogical chairman.

Dear Brother Bennett:

In March, after the assignment by the First Presidency to the brethren holding the Melchizedek Priesthood, to do the extra male names in the several temples of the Church, we asked the St. George Temple president, President Snow, to apportion a liberal number to the St. George Stake.

It was determined that there were 10,000 male names in the St. George Temple in addition to a number equal to the female names, and it was decided to ask the St. George Stake to be responsible for 400 percent of the number, or 4,000.

About this same time the Church service committees of the stake and wards sent a sheet to each brother asking him to fill in the number of male names he would do the endowment work for himself, or have it done. This, I feel, accomplished a great deal of good.

Also as a genealogical committee we asked each ward to be responsible for so many names, the total being a little in excess of the 4,000 allotted to us. We helped keep interest up by providing each ward with a frequent report of their temple attendance.

You probably know that the St. George Temple closed for summer vacation July 22, and I am very pleased to be able to report that the brethren of the wards of our stake exceeded our allotment by 1,063, making a total of 5,063 male endowments done from March 1 to July 22.

On July 22, the last day, the St. George Stake sponsored another priesthood temple day. Brethren attended from every ward doing 156 male endowments and with the sisters a total of 236 for the day by our stake. The stake presidency, high council, bishoprics, and quorum officers, all supported this special day with their presence.

I must not neglect to mention that the children of this stake were in on this, too, as they were proxy for 590 baptisms while the temple sessions were going on.

Our stake committee certainly appreciates what the Church service committees and ward genealogical committees have been doing the past months. I'm frank and happy to acknowledge that the past temple season for the St. George Stake has been beyond my expectations.

Sincerely,

(Signed) WALTER A. PACE,
Chairman
Genealogical Committee
St. George Stake

"To me it is a certainty that beyond the veil is a reality as much as here, and it is a certainty that our kindred on the other side are watching anxiously over our movements in behalf of their salvation. Our elders go abroad to the different nations of the earth to preach the gospel, and gather up a few people 'one of a city and two of a family,' and bring them to Zion. It is on this principle that this congregation is here. There are people here from the various nations of the earth. Some of these have availed themselves of the opportunities afforded in laboring in the interest of their dead kindred. I have thought sometimes that this subject was not so seriously considered by the Latter-day Saints as it ought to be. Our president, Brother Wilford Woodruff, has labored a great many years in the temples; has done more work, perhaps, than anybody else in the Church for his kindred and others who have passed away.

"But we have not done a great deal of work yet compared to the amount we have to do. The Prophet Joseph Smith, to whom the Lord revealed this work in the first instance, had great concern about it. He impressed the importance of it on the minds of the Saints in the latter part of his ministry among the people. He felt that the Saints should have an interest in it and go to work with all their might and labor in the interest of their kindred dead, and he talked to them frequently about it. In speaking, in regard to the Saints becoming saviors upon Mount Zion, the Prophet Joseph said thus to his brethren:

"But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah."

"The apostle says that 'They without us cannot be made perfect.' It is necessary that the sealing power should be in our hands, to seal our children and our dead. The servants of God who have succeeded the Prophet have had the spirit of Joseph in continuing the work that was commenced by the Prophet in the erection of temples, and millions of dollars have been spent by the Latter-day Saints in the building of temples. There is an object in all this, and the Latter-day Saints should consider the purposes for which the temples of the Lord are erected. If we had not built those temples, the Lord might have rejected us. The Saints in all parts of

the land should consider seriously these matters.

"You want your children sealed to you; you want your wives sealed to you, and wives want their husbands; you want your folks that have gone beyond the veil officiated for. We have only just commenced this work. It is a subject that we ought to be awakened to. You and I will die after a little while; we do not know how long. I do not know that I will ever have the privilege of standing here again. You know not unless God has revealed it to you, that these times and opportunities will be lengthened out to you to officiate for your kindred; and you are going to meet them some day, which may not be far distant, on the other side, and perhaps they will ask you what you have done for them.

"Have you done anything for them? A great many people in the Church have not done anything yet. Only a comparatively few people in the Church have seemed to have much interest in this work; and I will venture to say here that there are plenty of people that have contributed liberally towards building the temples and they have not entered them yet.

"Brethren and sisters, to me this is important. It is important to you also. It is a responsibility that the Lord has placed upon us, and his servants have carried out his designs in relation to these things. The opportunities are placed within our reach wherein the hearts of the fathers may be turned to the children and the hearts of the children to the fathers, in fulfillment of the words of the Lord.

"A great many of us have not yet been baptized for our kindred and friends, and they are numerous on the other side of the veil. We have more relatives and friends on the other side than we have here, and when we go there we will meet them. Some people spend their time and their means to search out the genealogies of their fathers, and some are waiting for the genealogies to come. The counsel that I have given to the Saints in that regard is this: do for those that you have. Go and officiate for those you have, and then in humility seek the Lord that the way may be opened for you to obtain more records. The Lord is moving upon quite a number of people in the world to write records and genealogies—more so at present than ever before. People are searching after these things, and perhaps they know not why; but the Lord is moving in this direction, and a great many people can obtain their records through this channel, if they will manifest an interest in it. Of course, it takes a little time and perhaps a little means to accomplish this. But we are here to do this work. The Lord requires it at our hands, and it is important that we should give it consideration, and not let our lifetime pass away without availing ourselves of the opportunities that are presented to us.

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THE IMPROVEMENT ERA

The Day of Opportunity

ELDER MARRINER W. MERRILL, formerly one of the Council of the Twelve Apostles, spoke as follows in a sermon delivered in 1895:

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY NOVEMBER 1944

Text: HOW TO WIN BOYS Chapter XXIII: What About Discipline?

Quotations from the Text:

1. Had our homes functioned as they should, there would be comparatively little thought of the corrective side of teaching.
2. A teacher, who must look forward to lack of attention, who is victimized by shoddy treatment from the class of boys, who looks forward with dismay and certainly with no joy to the class session, isn't going to teach any boy anything.
3. There is no use to try to teach against any pent-up and repressed spirit of fun. *Let it out!* Now and again as a college teacher, I made, or some student made a "break"; the only thing to do was to have a big laugh and pass on quickly to educational matters.
Try this. It will vastly help you allayed need of discipline.
4. "My teacher friends, there is no problem of discipline. Know your subject and have a real affection for your pupils and the problem of discipline disappears."—Dr. William McAndrew, former superintendent of the Chicago schools.
5. But we do well to find the crux of this very fine and inspiring counsel. For, after many appearances before day-school teachers giving the quotation that I have just put down for you, marvelous masters of the teaching art have come up to me to state that they had found this essentially true. They had loved even hard-boiled pupils into the proper classroom attitude toward their studies and toward their teachers and officials. Personally this has been confirmed: A deep affection for pupils will often break down habits of inattention when any pedagogical scheme that any of us could evolve would utterly fail.
6. I seriously doubt if any reformatory has ever completely reformed any boy. I've visited these institutions, and I think hard-boiled juvenile offenders mean, later on, super hard-boiled adults to be tossed upon society.
7. It is quite certain that nobody should teach a boy the truths of God's word who does not love that word and the boy, too.
8. A boy who feels in tune with you and a boy who is completely comfortable in body and interested is almost certainly no problem.

Helps for the Class Leader:

1. Suggestion number three is a good one but should be exercised with care. Avoid its being overdone.
2. Emphasize number four. This is particularly true in our Church work.
3. The crux of this lesson seems to be adequate preparation and a love for boys. Jesus gave us the example in both,—he was always prepared and had a genuine love for those whom he taught.

Youth Speaks

ROBERT
(BOB)
TALLY



(The following address was delivered by Robert Tally, a deacon, during the recent Mt. Graham Stake quarterly conference.)

WHAT A BOY LIKES IN A PRIESTHOOD LEADER

THE priesthood, as I understand it, is the authority given to men here upon the earth to act in the name of God, our Father. This being true, I am sure there are many things a boy would like in a priesthood leader.

First I would say it is a most important position. No doubt you have all heard the expression, "Parents are judged by the actions of their children," likewise, a priesthood leader is judged by the actions of his quorum members.

The priesthood leader having the most success in his work is the leader who teaches his students to take advantage of opportunities and to do something for themselves. Our Savior taught, "By their fruits, ye shall know them." May we say, by the fruits of the priesthood quorums, you shall know their leaders.

The best priesthood leader I have
(Concluded on page 618)



PRIESTHOOD MEETING, SUNDAY, JUNE 25, 1944, JONKOPING BRANCH MEETINGHOUSE, SWEDISH MISSION, DURING THE M. I. A. MIDSUMMER CONFERENCE.
—Reported by C. Fritz Johansson, Acting President, Swedish Mission

Proudly Display Standard Quorum Awards



These young men of the Twenty-second Ward are justly proud of their accomplishments in the Aaronic Priesthood Standard Quorum Award program. Bishop Roy M. Hill expresses appreciation for their efforts and is especially pleased with the leaders of these young men.

Of the young men, he writes: "Of this group fifteen received individual awards for the year 1943, some of the percentages achieved were ninety-three percent by Eugene Olorenshaw, Gordon Glauz, and Ralph Birch; ninety-one percent by Wayne Glauz, and a number of others in the high eighties.

These boy leaders have found that for maximum development of priesthood ideals there must be close cooperation between parents and leaders.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Aaronic Priesthood

(Concluded from page 617)

ever had is the one who has taught me to do something for myself, and to take advantage of all opportunities by setting the correct example himself. Through his actions he has taught me to be willing; he has taught me to do my part; and he has taught me to be dependable so that when assignments were given me they would be filled without question.

Some few weeks ago I had the privilege of going to Phoenix and there listened to an oratorical contest which consisted of one boy from each of the eleven western states. Out of the eleven, three were represented by boys who belong to the Church of Jesus Christ of Latter-day Saints. Awards were made for first, second, third, and fourth places. After the contest was over and the judges had given their decisions (and by the way, one of these judges was from Chicago, and two were from Washington, D.C.), the winners of first and second places were both L.D.S. boys. Curious as I was, I asked the two boys where they had received their help. Both gave me the same answer. The answer was:

We received our first and best training by giving short talks in our priesthood meetings and in Sunday School.

This little experience that I had proves to my satisfaction that the priesthood leader who can induce his quorum members to do something for themselves and to take advantage of the opportunities that God has given them, is the leader who is worth while, and who is doing his job well.

In conclusion, I would like to quote a few short lines that I have put together myself, and want to dedicate them to our priesthood leaders:

A man who's firm and kind and true,
Who's sturdy as a cedar;
That's the sort of person I'd like
To be my priesthood leader!

Melchizedek Priesthood

(Continued from page 615)

not to exceed three members of the stake high council. In addition to the above personnel, it is recommended that each stake committee have a committee secretary who should preferably be the stake clerk or someone assigned as an assistant to the stake clerk. The responsibility of the secretary is to see that the group secretaries send in their reports and that these are compiled by the quorum secretary and the quorum reports submitted to the stake priesthood committee in ample time for careful checking and submission to the Council of the Twelve.

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WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for November, 1944

THE STANDARD WORKS OF THE CHURCH

THE standard works of the Church are the Holy Bible, the Book of Mormon, the book of Doctrine and Covenants, and the Pearl of Great Price. These should be in every Latter-day Saint home. They contain the word of the Lord to this people and to the world. It seems inconceivable that any Latter-day Saint home would be without all four of these volumes.

It is felt, however, that some of our people are becoming quite negligent in this matter. The degree of negligence as revealed in a recent single ward survey is quite shocking. Out of one hundred Latter-day Saint families, only five had all of the standards works of the Church. Out of the remaining ninety-five families, sixty-five had the Bible, forty-five had the Book of Mormon, thirty-five had the Doctrine and Covenants, and only one had the Pearl of Great Price. Thirty families did not own a single volume of the standard works.

Jesus counseled that we "search the scriptures." This we are expected to do in our homes first of all.

Is your home destitute of the word of the Lord in printed form? Do your children have to go outside their home to "search the scriptures" because there is no such thing in their own home? If they want to read the Book of Mormon do they have to borrow a copy?

Children are not expected to supply these books to the home. It is the responsibility of the parents.

There is another disturbing thought revealed in the above survey, i.e., that the scriptures are not being studied and taught in many Latter-day Saint homes as they should be. This may not be an intended oversight on the part of parents. Nevertheless, it does mean that the spiritual education of many families is being seriously neglected. Our Heavenly Father would be pleased indeed if this condition were remedied.

The philosophies of men are popular for a time but only the teachings of the gospel of Jesus Christ have endured, or can endure. One day the King of kings will come to reign in person upon, and over, this earth. What a pity that he may be unknown to many who felt the word of the Lord was unimportant and so taught their children either in word or through the example of indifference.

Even in homes where all of the standard works are in evidence, it is quite likely that more time and effort could be expended in a study of the word of the Lord. We can serve the Lord only when we know how he desires that we serve him. He has given us his word in the scriptures so that we may know his will. It is intelligent that we "search the scriptures" earnestly and prayerfully.

Let each home be supplied with the standard works of the Church and studied by all.

Attendance of Priesthood at Priesthood Meeting of Stake Conference

THE program for stake quarterly conferences, 1944, emphasizes the importance of . . .

. . . a full attendance of all stake priesthood officers, stake priesthood committees, quorum and ward officers at the stake priesthood meeting and that all priesthood members may attend if they desire.

As a result of experience during the first two quarters of 1944 and in view of the requests that have come in from many of the stakes, it is now recommended that in so far as transportation facilities will permit, a full attendance of the priesthood of the stake should be encouraged at the priesthood meeting in connection with the stake conference.

(Concluded on page 626)

THE IMPROVEMENT ERA

Music

WHAT THE MUSIC GUILD IS FOR

At present it is hoped that in each ward of the Church the guild will accomplish the following:

1. Meet once a month for six successive months, beginning during the third week of October, for the discussion of lesson materials prepared especially for these meetings by the general music committee. (These materials will appear on the music page of *The Improvement Era* each month.)
2. Take complete responsibility for the improvement of the quality of the music used in all Church gatherings.
3. Dignify and explain in detail the work expected of the chorists and organists of the ward.
4. Designate a time for ward choir rehearsals that will be respected by all other ward organizations to the end that the ward choir will not suffer from avoidable interference. (Continued on page 629)

The Second Year of the WARD MUSIC GUILD

By Gerrit de Jong, Jr.
Dean of the College of Fine Arts,
Brigham Young University,
and Member of the General
Music Committee

A YEAR ago now the general music committee announced the beginning of a new ward music organization under the name of "Ward Music Guild." A statistical survey shows that in about one third of all the wards contacted a ward music guild was organized and the program suggested on this page was followed. Wherever the plan was put into operation, great benefits were noticed. Wherever the response was heartiest, the results obtained were greatest. Some typical comments made about the new plan are quoted here:

We have been organized from the start and wish to say it is the finest move ever begun. Keep it up!

Members feel that it is a better organization than the music committee.

Has brought renewed interest and enthusiasm.

Very good. We had it organized before you requested it. We had been calling it the "Organ Grinders."

Fills long-felt need for coordination.

A vital forward step. We hope the program will continue.

Having profited by the experience had with the new plan during the first year, the general music committee has completed plans for the second year of the music guild, and hope that sufficient interest in our Church music will be engendered to lead to the organization and functioning of such a guild in each ward of the Church. The general activities of the guild are outlined herewith,

and plans for all the sessions to be held by the guild during the entire year will appear on this page in following issues of *The Improvement Era*.

The guild provides for a significant expansion of the activities of the ward music committee. It is the purpose of the ward music guild to consider the music problems of the entire ward and to provide for their solution. The plan outlined calls for six democratic meetings (note: meetings, that is, discussions with all participating, not lectures) during the year. The first meeting of the series should be held preferably during the third week of October. The member of the ward bishopric in charge of music activities is the president of the guild, and will announce the date and time for the meetings, and be generally responsible for the auspicious beginning of the work to be done by the guild. He will even want to make specific assignments well in advance of the first meeting, in order to safeguard its success.

WHAT THE GUILD IS

The ward music guild consists of the ward music chairman (the member of the ward bishopric designated to supervise the ward's musical activities), the ward choir leader and organist, their assistants, all chorists and organists of the various auxiliary organizations and priesthood groups, and all others in the ward who are interested in the improvement of our Church music. The stake music committee should do all it can to encourage organization and profitable activity on the part of the ward music guilds.

LINCOLN WARD, IDAHO FALLS STAKE,
CHORISTERS

Class for Chorists

LINCOLN WARD, Idaho Falls Stake, is giving training to some twenty-one prospective chorists under the direction of Oscar W. Johnson, with Marie Egbert, organist and assistant director.

This class meets at 8:30 on Sunday mornings. Using the *Church Chorists' Manual* by J. Spencer Cornwall as a guide, and with batons cut from neighborhood willows provided for each member, conducting is practiced in unison. Special attention is given to three songs, and then three students are assigned respectively to direct these songs in the following Sunday School.

Brother Johnson says:

The ease with which these young people have learned the essentials of conducting has been a revelation to us. Our experiment has led us to believe that the ability to conduct our songs could be just as universal an accomplishment in our Church as the ability to pray or preach.

This is indeed a worth-while project. The Era would be happy to hear from chorists in other wards engaged in similar efforts.—Alexander Schreiner Schreiner





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Homing

Are We Educating Them?

By Elinor Scoville

ARE we educating America's three hundred and sixty-five thousand physically handicapped children? Are these children, crippled by accidents, birth injuries, and congenital defects and malformations, being educated to take their places beside their physically normal fellows in the postwar world? Are they being trained in trades and skills that are adapted to their handicaps and to the needs of the postwar world? Will their education and training fit them for normal and economically satisfying lives in that world?

The educational picture for the physically handicapped shows that these questions are answered in a constructive way. Each year educational facilities for these children are being improved and expanded, because of the united efforts of organizations and individuals vitally concerned with the welfare of crippled children. The continued efforts of public spirited citizens are resulting in better educational legislation in each state. Character guidance is well integrated into many educational programs by individualized programs for each child. Funds have been made available for special training for teachers of the handicapped.

Despite these advancements, educational facilities for the handicapped are not uniform throughout the United States, but vary in each state, each county, and with each particular school board. Adequate establishment and administration of schools and classes for the handicapped depends largely upon the needs and the resources of the locality. There is great stress on the advisability of home teachers for the home-bound child, ward teachers for the hospitalized child, and hospital schools for those in the abulic state. Special

schools and special classes, within the public schools, care for many of the handicapped children.

Many orthopedic and children's hospitals conduct "Incomplete Schools," sending the children to public schools for several classes each week. The trend is to avoid segregation of the handicapped by giving them as many normal contacts as possible. When, due to the intensity of the handicap, the child is unable to attend a special school or special class, he is taught either in the institution to which he is confined, or at home by a visiting teacher furnished by the public school.

Recently built schools for the physically handicapped have been constructed by architects who have studied the needs of these children. The buildings and their equipment are adaptable to the handicaps; they are built with all classrooms on the ground floor, easily accessible for wheel chair and crutch cases. Special sight conservation rooms provide facilities for blind and partially blind children, and Braille is taught in many schools. Rooms are especially equipped for deaf children, with visual aids, systems of lights instead of bells, mechanical hearing aids, and lip reading classes, augmenting the regular curriculum. These latter improvements are only available in the larger school systems, but progressive administrative officers are noting and installing many of these innovations in their own schools. Where climatic conditions permit, outdoor classes are held for tubercular, malnourished, and lowered vitality cases.

Some of the states, through their departments of education, provide transportation for physically handicapped children. This is a vital necessity in aiding these children to secure an education. They also furnish special equipment necessary to facilitate the children's attendance. Pools have been included in most of the newer schools and institutions, as the great preponder-

(Concluded on page 628)



Taste

FRIED CORN MEAL MUSH
WITH Tea Garden SYRUP

- ★ Tea Garden Cane and Maple Syrup... a delicious blend, with the flavor of pure maple sugar.
- ★ Tea Garden Drips... a thicker syrup, deeper color... distinctively different flavor.

Breakfast Menu Hit!
Poached Eggs in Ham Cups*
Fried Corn Meal MUSH
Tea Garden Syrup

*Fry round slices of minced ham until they form cups.

TEA GARDEN SYRUP

Cook's Corner

Josephine B. Nichols

MAKE a touchdown with the crowd after the football game with a buffet supper.

Touchdown Supper

Chili Bowl Rolls
Stuffed Celery and Olives
Hot Apple Cider
Doughnuts

Give soldier boys their favorite foods.

Furlough Party

Braised Chicken
French Fries Cloverleaf Rolls
Heart of Lettuce Salad
Thousand Island Dressing
Honey Pumpkin Pie

Chili Bowl

- 1 pound ground beef
- $\frac{1}{2}$ cup grated onion
- 2 tablespoons fat
- 1 No. 2 can or $2\frac{1}{2}$ cups cooked kidney beans
- 1 $10\frac{1}{2}$ ounce can condensed tomato soup
- 1 cup water
- 1 cup chopped celery
- $1\frac{1}{2}$ teaspoons salt
- 1 tablespoon chili powder

Brown meat and onion in hot fat. Add remaining ingredients. Simmer one hour. Pour into serving dish, garnished with onion rings. Serves six.

Doughnuts

- 2 eggs
- 1 cup sugar
- 3 tablespoons butter
- $4\frac{1}{2}$ cups flour
- 1 cup milk
- 4 teaspoons baking powder
- 1 teaspoon vanilla
- $\frac{1}{2}$ teaspoon nutmeg
- $\frac{1}{2}$ teaspoon salt

Combine eggs and sugar and beat very light. Add melted butter. Add sifted dry ingredients alternately with milk.

Roll on floured board to $\frac{1}{4}$ inch thickness. Cut with doughnut cutter and let stand twenty minutes before frying. Fry in just enough hot fat to cover dough, turning as soon as doughnut rises. Fry until brown, about five minutes.

Braised Chicken

- 1 medium chicken
- $\frac{1}{2}$ cup flour
- salt and pepper
- 2 cups thin cream

Cut chicken into serving pieces. Season and dredge thoroughly with flour. Cook in small amount of fat until a rich brown. Add liquid, cover tightly, and simmer until chicken is tender.

Heart of Lettuce Salad with Thousand Island Dressing

Form cups from outer leaves of iceberg lettuce. Cut head into 4 to 9 wedge shaped pieces, and arrange a wedge in each cup of lettuce. Top with dressing.

Thousand Island Dressing

- 2 cups mayonnaise
 - $\frac{1}{4}$ cup chili sauce
 - 2 tablespoons chopped green pepper
 - 2 tablespoons chopped stuffed olives
- Combine all ingredients.

(Concluded on page 622)

Margie Says.. YOUR WAFFLES WILL
TASTE DELICIOUS, SPREAD THICK
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A-1 APPLE PIE

Flaky Pastry

2 cups Globe "A-1" Flour ½ cup vegetable shortening
1 teaspoon salt ½ cup water (approx.)

Sift flour once; measure. Cut shortening into flour and salt (with pastry blender) until about the size of peas. Add water a few drops at a time, mixing with a fork, until particles form a ball when lightly pressed together. Divide into two parts, wrap in waxed paper and chill. Roll each part separately. (Will make one 9-inch two-crust pie or two 9-inch pie-shells.)

Filling

6 large, tart apples ½ cup granulated sugar
¼ to ½ cup brown sugar, firmly packed

½ teaspoon cinnamon ¼ teaspoon salt 2 tablespoons butter
Pare, core and slice apples; fill pastry shell generously. Combine sugars (amount depending upon tartness of apples), cinnamon, and salt; sprinkle over apples; dot with butter. Roll out remaining pastry to about ¼-inch thickness for top crust. Cut a few gashes in center to allow escape of steam. Moisten edges of under crust, adjust top crust, trim and seal edges securely with tips of fingers or fork. Dot top crust with a few tiny dabs of butter, and sprinkle just a dash of sugar and flour over the top to get an attractive, uneven brown surface; or brush top with milk or beaten egg white for a glaze. Bake in hot oven (450° F.) for 15 minutes, then reduce heat to moderate (350° F.) and finish baking about 45 minutes longer, or until apples are tender. Serve hot or cold.

NOTE: If apples are not very tart, add 1 teaspoon lemon juice and grated rind of 1 lemon; or if apples are known to be dry, add 1 tablespoon water.



(Concluded from page 621)

Honey Pumpkin Pie

1½ cups canned or cooked pumpkin
1½ cup honey
1½ teaspoon cinnamon
1½ teaspoon vanilla
1½ teaspoon salt
2 eggs, slightly beaten
1 cup evaporated milk
1 unbaked pie shell

Combine pumpkin, honey, cinnamon, vanilla, and salt. Add eggs and milk. Pour mixture into unbaked pie shell. Bake in hot oven (425° F.) 40 to 45 minutes.

Pie Shell

1½ cups flour
4 tablespoons cold water
½ cup shortening
½ teaspoon salt

Cut fat into sifted flour and salt with pastry blender. Mixture should be about the size of peas. Add a small amount of water to portions of dry ingredients and press gently to form small balls of dough. Flour board evenly. Roll pastry to ¼ inch thickness. Place in pan. Trim one inch larger than pan and turn back edge. Flute rim.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Yellowed lace may be whitened by soaking in sour milk or buttermilk.—Mrs. G. P. Delta, Utah.

Oranges for picnics or school lunches may be cut cross-wise in half-inch slices. Then cut the slices to the center. Put back together and wrap neatly in waxed paper. The oranges are then easily eaten without the usual mess.—E. W. K., Oklahoma City, Oklahoma.

A tablespoon of corn starch added to each cup of flour makes pie crust more flaky.—Mrs. F. G., Smithfield, Utah.

When two glasses become wedged together, place cold water in the upper one and set the lower one in warm water. They will then separate with little effort.—Mrs. G. H., Hincley, Utah.

If you cut the ironing board cover on the bias, you will have no trouble with wrinkles.—Mrs. C. T. M., Bellevue, Michigan.

When packing china, glass, or canned fruit, use excelsior. Dampen it thoroughly. As it dries, it will shape itself to the articles, forming a protective framework.—Mrs. M. J. C., Portland, Oregon.

When butter is too hard to spread easily, try turning a heated bowl or pan upside down over the butter dish for a few minutes. This softens the butter without melting it. Bowl may be heated by filling with boiling water.—Mrs. C. F. P., Seattle, Washington.

To keep pancakes from sticking to the griddle, put three tablespoons of table salt into a clean cotton cloth. When the griddle is hot, rub the salt bag over it and pour in the batter.—Mrs. L. M. A., Levon, Utah.

THE IMPROVEMENT ERA

News From The Camps

New Guinea Ho

WE are slipping over the blue sea like the light of an albatross. The white crested waves that are cut by our boat are like the billows of some fleecy clouds. We enter a beautiful harbor and the first thing that catches our eye is the perfect coast line fringed with graceful palms and mango trees. In the background we see the towering mountains shrouded in mystery by a filmy mist.

Yes, we are landing in the land of the trade winds, the sarong, and the famous Melanesian peoples. We are greeted with a cheerful "Hello," and a smile full of warmth and friendliness. They know that we are the man "Merica" and friends.

Our barge is accompanied by the young fishermen of the village in their bright sarongs. We are all agasp when we land on the silvery sands and behold the beauties unfolding before us. The graceful coconut palms, the banana trees, the feathery pepper, and the flowering mangos; these along with vivid flowers, tangled lianas, the interlocking maze of roots may seem like paradise at first. But you soon realize the island is teeming with life.

The most striking creatures seen are the birds. There are many kinds from the black cassowary to the beautiful red plumbed bird of paradise, and after sundown, the flocks of snow-white cockatoos going to their nesting places. Parrots of every color are most common.

We journey on into the jungle and come upon a native village, or *keeahp*, and find old and young together busy in weaving or preparing food for the day. The feast this particular day is being given by the widow of a recently departed husband. The menu consists of mostly fresh fruit and a luscious roasted sego root, *kak-a-rok* (chicken), *tahroh* (a type of potatoes), *sahyoo* (vegetable), *koolau* (coconut milk), *papaya* fruit (pronounced paw-paw-ee-mau).

The guests are seated in a circle around a fire from which is served the roasted pork or chicken and the sego root, which have been roasted in husks like our roasting of ears of corn. The plates are about fourteen inches in diameter and are made from a very fine ebony wood, slightly carved. There are no knives or forks; we use our fingers.

All is so interesting, and so much can be seen, that my head is all awlirl, and I must return someday and ask my new-found friends to take us on a pearl and fishing expedition.

S/Sgt. A. Milton Judd

* * *

SYMPHONY OF THE PALMS

WHEN the golden dusk has faded,
And in fancy I have strayed
Along the ocean's silvery sands
To hear an evening serenade,
The orchestra was the palms
Dressed in a midnight blue
Touched here and there with the silvery
light,

Coming from the stars' bright hue.
The maestro was the man in the moon
Who came up from out of the sea
The curtain is raised.
Hark! The orchestra starts
On the palm tree's symphony.
I listened close and could plainly hear
Strings in a pagan strain

Caught up in a crescendo of voices
Singing the melodious refrain.
The bass boomed in from the ocean
And the tempo grew strong in might.
The soft gentle breeze took over the trees
As they swayed in the moon's silver light.
I feel that the concert is ending
As the maestro goes back to the sea,
But I am certain that He who created us all
Wrote the palm tree symphony.

S/Sgt. A. Milton Judd
New Guinea

* * *

Wallasey, Cheshire, England
July 25th, 1944

Dear Brother and Sister Torres:

YOU will be very surprised to hear from me, but Elias talks of you and the girls way back home, and he showed us the Church works you sent him—he was so proud to receive them.

He spends most of his week-ends off at our home, and he looks upon me as his English mother. He is a grand lad and loved by all with whom he comes in contact.

We have seen the cuttings and pictures you have sent him and realize why he would like to join the girls on their summer holidays.

He did quite a lot of practice this week-end on his violin, and he is going to Preston on Sunday with my husband to play at Church. He has a strong testimony of the gospel, and is a fine example of Mormonism among friends and non-members.

Our home is his and he is just like one of the family, . . .

Yours sincerely,

Gladys A. Millard

* * *

DIMINUENDO CON TOMATO

By 1st Lt. Dean B. Farnsworth

NATURE's little songsters have been in my yard again,
Have sampled all tomatoes touched with red.
I'm very fond of minstrelsy and frankly will concede
That warblers earn their share of daily bread.

But prima donna picking, sampling, nibbling
one by one,
As though the choicest fruit decks other
plants,
Is quite beyond endurance since the slightest
little peck
Is dinner invitation to the ants.

I fear from what I hear when I am pulling
weeds and hoeing,
While loss to winged whistlers mounts still
higher,
The very worst offenders, yea, the gluttons
of the flock
Are far too raucous even for the choir.

Now days are growing shorter and the
cooling autumn breeze
Is thinning out the thatch of summer shade,
I idly ask the question: Will there be
tomatoes left
When all the pinioned pipers have been
paid?

God's Covenant Race

BY JAMES H. ANDERSON

BETWEEN THE COVERS OF THIS BOOK IS THE STORY BACK OF THE STORY OF JOSEPH SMITH—THE LATTER DAY PROPHET. HERE IS THE KEY TRUTH WHICH CONFIRMS WITH FORTY CENTURIES OF SOLID HISTORICAL FACTS, ALL OF HIS UNIQUE CLAIMS.

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Books

SAMUEL BRANNAN AND THE GOLDEN FLEECE
(Reva Scott. The Macmillan Co. New York City. 462 pages. \$3.75.)

SAM BRANNAN, "San Francisco's forgotten Jason," walks again! Last year we had Paul Bailey's historical novel, *The Gay Saint*; and now a fictionalized biography.

Sam was a colorful figure, leader of a party of Latter-day Saints, in the ship *Brooklyn*, to San Francisco; in his day California's first citizen, its first millionaire, and first in many other things. He proved unfaithful to his Church and its standards, and died, forgotten, unhonored, in near beggary. His life story reads like a romance; and leaves the sober lesson that to trifle with truth leads to sorrow.

This romantic life has been well told by Mrs. Scott. She has collected her materials with care, from many sources, and has brought to light several forgotten incidents of Sam's career, especially through her conversations with Sophie Brannan Haight.

A number of inaccuracies have crept into the book, such as the proposition that after Joseph Smith's death, the Church should be led by Hyrum Smith (who was a fellow martyr), or the statement that Orson Pratt came into Salt Lake Valley first and alone.

Lovers of the history of the West, and all who delight to follow an adventurous human career, whether to success or failure, will enjoy this latest story of Sam Brannan's vivid personality.

Special mention should be made of 111 notes of the origin of statements made, the comprehensive bibliography, and the passenger list of the ship *Brooklyn*. There is a good sketch map, with key, of San Francisco in 1846-1848. Several of the illustrations appear not to have been published before.—**J. A. W.**

FLOWMAN'S FOLLY

(Edward H. Faulkner. Grosset and Dunlap, New York City. 155 pages. \$1.00.)

THIS is good reading for the farmer, even if he does not agree with all that the author says. The message of the book is that plowing should loosen the soil without turning it over. That means that the moldboard plow should be replaced by the disc or a subsoil plow.

This is not wholly new. H. W. Campbell more than thirty-five years ago, advocated subsoiling, especially where water was scarce; and discing has been practiced for many years.

The author presents a good case against the moldboard plow. For many soils and under many conditions he is right. But, there may be many exceptions, notably under a limited rainfall.

Mr. Faulkner is rendering farming a good service by challenging an established practice. Out of the coming investigations, new paths of agricultural progress will be opened.—**J. A. W.**

YOUR HOME AND HEALTH

(Ellen G. White. Pacific Press Publishing Association, Mountain View, California. 380 pages. \$4.50.)

THIS is a popular discussion of the principles which, if observed, lead to "health, a happy home, true friends, and peace of mind." In thirty-five chapters it discusses briefly, but helpfully, the common problems of home and personal life and living. The chapters are grouped under six main headings: Laying the Foundation, dealing with the home; Maintaining Physi-

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cal Fitness, touching upon problems of nutrition; Enemies of Health, noting especially stimulants, narcotics, and intemperance; Care of the Sick, from the use of simple remedies to the power of prayer; The Divine Teacher and Physician, stressing man's duty to man; and The Higher Life, setting forth the necessity of faith in God for life's happiness.

It is a plain, simple presentation of well-known, but often forgotten, guides to daily joy.—J. A. W.

THE DESIRE OF AGES

(Ellen G. White. Pacific Press Publishing Association, Mountain View, California, 863 pages. \$8.00.)

THIS is a new edition of Mrs. White's study of "the conflict of the ages, illustrated in the life of Christ." It is a well-known work of a woman full of faith in Jesus, who attempts to tell the story of Christ and its meaning in life, unencumbered by the burden of cold, lifeless findings of unbelievers. We may differ about her method, but her simple faith is uplifting.—J. A. W.

TAKE THEM, STRANGER

(Babette Deutsch. Henry Holt and Company, New York. 1944. 72 pages. \$2.00.)

STRIKING deep into reality, these poems offer a strong antidote to those who would glorify the easy life. It is impossible to give an adequate analysis of these poems without considering each one carefully, but in order that the vigor of the author's figures may be partially appreciated, here are some of the excerpts which should bring the reader up against the strength of her writing:

"History,
Coming too close,
Is monstrous, like a doll
That is alive and bigger than the child
Who tries to hold it."

"... he wears the future
As lightly as a flower."

"... they drop words like buttons
loosed from a worn thread."

To all mothers, whose sons are in this great and terrible war, her poem, "To My Son," will prove significant, and to the sons, it will prove challenging.

Even to those who claim that they do not care for poetry, this volume will prove thought-provoking, enjoyable reading.—M. C. J.

RUSSIA AND THE PEACE

(Bernard Pares. Macmillan Company, New York. 1944. 293 pages. \$2.50.)

THE author of this book is an Englishman who has lived in Russia, attached to the British Embassy as well as having been official correspondent for the British government in that country. Moreover, he has taught Russian history, language, and literature at the Universities of London and Liverpool. This study of Russia is well worth our reading, for the author deals with such pertinent questions as: The Russo-Polish Duel; Ukraine: The Polish Question Today; Russia, Czechs, and the Balkans; as well as Russia in relation to Turkey, Persia, India, England, and America.

With conditions for the establishment of world peace uppermost in our minds, it behooves all of the people of each nation to learn about other peoples. This book will offer a good background study of Russia. It affords a means of understanding the history of this great country, and of seeing some of the mistakes as well as achievements of our ally.—M. C. J.

LITERARY ENGLAND

(David E. Scherman and Richard Wilcox, with a Preface by Christopher Morley. Random House, New York. 1943. \$4.00.)

SOMETIMES words are entirely inadequate to describe a book—and this is one of those books. The book consists of pictures of many of the places loved by students of English literature throughout the English-speaking world. The Castle of Tintagel, birthplace of the beloved King Arthur; The Abbey of Glastonbury, founded by no less a person than Joseph of Arimathea; Canterbury Cathedral, famed throughout the world; The Coasts of England, so loved by Shakespeare; Fleet Street, made famous by the conversations of Samuel Johnson which took place therein; An Oak in Sherwood Forest that sheltered Robin Hood; Old Curiosity Shop that belongs to all Dickens lovers; these are only a few of the fifty il-

lustrations, all of which have fitting descriptions with excerpts from some of the best-loved authors of England to impress the reader further.

Surely, this is a book that readers of English literature will not wish to miss.

—M. C. J.

THE MAKING OF MODERN CHINA

(Owen and Eleanor Lattimore. W. W. Norton & Co., Inc., New York. 1944. 212 pages. \$2.50.)

IGNORANCE of our great allies is unpardonable when such books as this are available for our reading. The Lattimores have made a particularly capable study of the Chinese of modern days, and in addition have laid a scholarly background of Chinese dynasties, their contributions and tragedies,

(Concluded on page 626)

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Books

(Concluded from page 625)

so that the reader has a background for the conditions of today in that great country.

The book is conveniently divided into four parts: The Land and the People; The Oldest Living Civilization; Modern China; and Today and Tomorrow. One of the good features of the book is that over half is devoted to the current picture, with a careful analysis of situations which need consideration for a just consideration and treatment of China as one of the four great world powers.—M. C. J.

Melchizedek Priesthood

(Concluded from page 618)

Social & Miscellaneous

ALTHOUGH winter is nature's time for rest, the priesthood should be stirred to even greater activity during this season. Priesthood members should awaken to the tasks of preparing well-laid plans for the reception and entertainment of the servicemen when they return home. Projects should be laid to help them readjust to civilian life and

find an economic security which will stabilize them in their changed world. We must make it easy for them to again fit into the quorum activities.

In our planning, we should indicate that we have been thinking of them, eagerly awaiting their return. Our every thought and action should be such that we indicate to them our appreciation for the sacrifices that they have made, and also that we again welcome them into activity where they may help us as well as themselves obtain greater joy in our priesthood association.

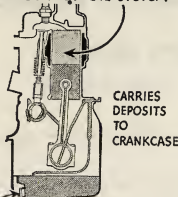
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You want your wheel bearings to last for the life of the machines they're on. They will if you clean

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Regular cleaning of coops and poultry houses, followed by thorough spraying with Standard Poultry House Spray will help prevent the spread of coccidiosis and other diseases. It kills mites, ticks and fleas. Comes ready to use in 5- and 55-gallon containers.

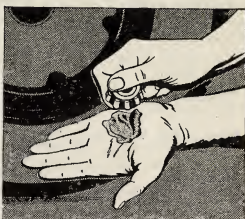
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When cleaning your equipment for storage, save time by washing it with Standard Chassis Cleaner. It quickly cuts grease and dirt—washes off with cold water. Use Standard Chassis Cleaner straight or in a solution of 1 part cleaner



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to about 10 parts water. Linsed soap is usually added to this solution when washing cars or trucks. Ask your Standard Man about it.



them regularly and lubricate them with RPM Wheel Bearing Grease.

To help you service wheel bearings exactly right, Standard has prepared two free booklets. One shows the step-by-step service procedure for passenger cars and light trucks. The other, the step-by-step procedure for heavy-duty trucks and trailers. The first will help you when servicing ball- and roller-bearings in other equipment, too. Each step in the booklets is illustrated by one or more pictures like the one shown here.

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STANDARD OF CALIFORNIA

THE IMPROVEMENT ERA

EVIDENCES AND RECONCILIATIONS

(Concluded from page 613)

tea, it powerfully invites the user to come and get more. Today the immoderate chocolate habit is causing much illness. The use of chocolate milk by school children should cease.

The people of the United States appear today to be in the clutches of dangerous, habit-forming drugs. There was never a time when liquor, tobacco, and habit-forming drinks were in such demand. It is coming to be that from offices to shops the workers must have daily "lifts," which means the stimulating effect of caffeine and similar drugs. The caffeine or theobromine slave soon moves by natural transition to tobacco, then to liquor, and on to the weakened will for life's righteous toil and duty. Those who have had experience in this field have seen many a young life ruined by the caffeine habit.

The trail of evil purpose is plainly seen by the requirement in some places, that drugless soft drinks cannot be bought unless a certain number of bottles of cola drinks are bought also. To any intelligent person, the purpose is clear enough. Establish the habit, and business prospers!

Besides, the money spent for such destructive beverages rises to gigantic sums. One need only read the sales and earnings of the liquor, tobacco, and cola companies. The United States is incurring a national debt beyond any dreamed of in history. The most effective help in paying this debt would be to cease for a decade the use of alcohol, tobacco, and caffeine, and theobromine drinks. The debt would soon melt away; and after the period of abstinence we would all feel and do better, and refuse to use again these substances destructive of bodily, mental, spiritual, and economic welfare.

The essential message of the Word of Wisdom is that we should, all of us, keep our bodies in a condition of full health. When that is done, by avoiding things injurious, and using foods wholesome, we have a claim, and only then,

upon the blessings promised in the revelation:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the angels of Israel, and not slay them. (D. & C. 89:18-21.)

Latter-day Saints should be sensitive to every new truth concerning bodily well-being. Never before has so much been learned concerning the maintenance of health; and never before has there been so formidable an attempt to deceive people into the partaking of injurious foods and drinks. It is ever so. As truth comes, the devil tries to parallel it with inviting untruth.

By divine revelation we are told that "hot drinks are not good for the body or belly." Since the day that tea and coffee were defined as "hot drinks," other beverages, containing the poison in coffee and tea and other poisons, have come into general use.

Intelligent, devoted Latter-day Saints will refrain from using anything which injures the body, and is, therefore, contrary to the spirit of the Word of Wisdom. The attempt to justify the use of beverages, found harmful by modern investigation, because they are neither tea nor coffee, is quibbling. The Church, founded on truth and the practices derived from truth, expects every member to use his intelligence by learning truth and using it in his life. Certainly, in this day, we should stand firmly against any encroachment upon our health; though we have to conquer our appetites.

If we are to stand as a light to the world, we must be eager seekers after truth and ever ready to weave into our lives every truth we find.*—J. A. W.

*For further, more detailed information, see John A. and Lehi D. Widtsoe, *The Word of Wisdom*; Henry S. Williams, M.D., *Drugs Against Men*; and William F. Boos, M.D., *The Poison Trail*.

ENJOY INEXPENSIVE PRIZE-WINNING ORANGE MARMALADE

It's Easy To Make Anytime With This Simple Recipe

6 Medium Sized Oranges
(2 lbs. Sliced)

6 Cups Water

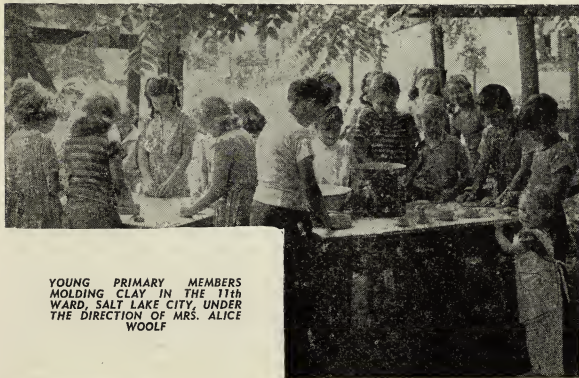
½ Cup Lemon Juice
(About 6 lemons)

1 Package M.C.P. Pectin

¾ Level Cups Sugar
(Measured ready for use)

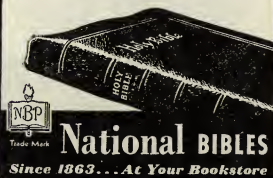
1. Cut oranges in cartwheels with very sharp knife to make slices thin as possible. Discard the large flat peel ends. Sliced fruit should weigh 2 pounds.
2. Put sliced fruit in 8-quart kettle. Add the water and lemon juice.
3. Bring to a quick boil; boil gently for 1 hour (uncovered). If peel is not tender in 1 hour, boil until tender.
4. Measure the cooked material. Due to boiling, the volume will be reduced below 7 cups. Add water to make total peel and juice exactly 7 cups.
5. Put back in kettle. Stir in M.C.P. Pectin; continue stirring and bring to a full boil.
6. Add sugar (previously measured). Stir gently until it has reached a full rolling boil, and BOIL EXACTLY 4 MINUTES. Remove from fire; skim and stir by turns for 5 minutes.
7. Pour into jars. If you use pint or quart jars, seal hot and invert jars on lids until Marmalade begins to set. Then, shake well and set jars upright. This keeps the peel evenly distributed throughout.

NOTE: This recipe works equally well with Navel Oranges or Valencia. When either variety is over-ripe and peel is soft, use ¾-cup Lemon Juice instead of ½-cup. (Be sure to discard any seeds.) This recipe makes 7 pounds of prize-winning Orange Marmalade.



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DOUBLE ACTION
for PERFECT
BAKING RESULTS**

**TESTED AND PROVED
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Baking Powder
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ARE WE EDUCATING THEM?

(Concluded from page 620)

ance of handicapped cases are in the infantile paralysis category, and hydrotherapy is an important part of the rehabilitation process in this disease. Much of the educational work now in progress aims at the prevention of handicapping conditions; adjustable seats are being used to avoid poor posture, and many other kinds of equipment are in use to aid the child who has even a tendency toward a handicap.

Teaching programs are slanted to allow for recreation for the children, and to avoid overfatigue. Activity programs are replacing detail work.

As an indication of the progress made in education for the handicapped since 1900, there are now between three hundred and four hundred schools throughout the United States devoted exclusively to physically handicapped children. In 1914 there were but 3,269 of these children enrolled in these schools; today there are well over twenty-six thousand attending special schools. That is still only about one third the number who actually require special education. From only five hundred special teachers in 1930, there were more than fifteen hundred of these specially trained teachers in 1940.

Accelerated progress in education of the handicapped followed the findings of the White House conferences, and

the last one held in 1940, recommended that—"Parents, teachers, and others responsible for guiding children, should be alert to the importance of the child's facing specific life situations, and that schools should give increased attention to the educational needs of individual children; that these needs should be met, with a minimum emphasis on the handicap."

In the year 1940 nearly \$3,500,000 of Federal funds were paid to the states to help educate two hundred thousand handicapped children, not all of whom were in the special schools and classes required by their handicaps. Added to this number are seventy-four thousand three hundred handicapped children in private or public residential schools. The expenditure for institutional purposes alone amounted to more than \$22,000,000 in 1935-36.

The cost of educating the physically handicapped child is approximately four times that of the normal child. But in almost all cases that education makes it possible for the child to become a self-supporting adult, relieving the state of the financial burden of institutional care. And furthermore, education is the birthright of every child, and it must be provided through our laws and legislation. The physically handicapped child needs and should have the same educational advantages as the physically normal child.

GENEALOGY

(Continued from page 616)

"If there are any that cannot obtain a recommend to go to the temple, they are in fault themselves, perhaps, and I would advise all the Saints to straighten themselves up, humble themselves before the Lord, repent and turn unto the Lord, and accomplish this work that is required at our hands. Your kindred are looking anxiously to you to do this. Let not the day of the opportunity pass by; but seek with all diligence to accomplish what you can in your lifetime



To this group of six girls and six boys of the South Gate Ward, South Los Angeles Stake, go certificates of award for completing the first year of Genealogical work. The first year is completed by compiling a "Book of Remembrance." Reading from left to right, first row: Everett Faulkner, David Jewell, Garth Orv Magnusson, Arle John Dekker, Marvin LeRoy Jacobson; second row: Virginia Eve Gayan, Ardella Mae Jacobson, Jeanice Morris, Marilyn Stone, Sister Mae D. Stone (instructor), Ferris LeRoupe. (David Harry McCrae was not present when picture was taken.)



The three pictured here are outstanding for having accomplished the second and third year work also.
Ardella Mae Jacobson, Garth Orv Magnusson (now in the service), and Mae D. Stone.

in the interest of your kindred. Our time is only short here; just a few years and we have got through. In a hundred years from now perhaps there won't be one of us here, but we will be numbered among those that were. Therefore, avail yourselves, my brethren and sisters, one and all, of the opportunities of officiating for your kindred in the house of the Lord."

Poetry Contest Announcement

THE National Thanksgiving Association at St. Paul, Minnesota, announces a poem contest. Poems must be submitted by October 15 to Mrs. Ramelda N. Gibson, Utah state chairman of the organization, at 439 East Vine St., Tooele, Utah.

First prize winner will be awarded a \$25 war bond, second prize winner, \$15, and third prize winner \$10. There are also five prizes of \$5.00 each.

No signature should appear on the poem, but each entry must be accompanied by a sealed envelope containing the name and address of the author and title of the poem, and the title written on the outside. Three poems may be submitted and they must reflect the patriotic and religious significance of Thanksgiving and reasons for displaying the American flag.

Music

(Continued from page 619)

5. Arrange the music plans and projects for all the various ward organizations for the whole season.

6. Hear reports about, and reviews of books on music, of mutual benefit to all members of the guild.

7. Give each person in attendance adequate opportunity to express himself concerning the musical problems, needs, and aspirations of his organization.

8. Send each person working in music in the Church on his way with a clear conception of the importance of his individual task or assignment and the ways in which to carry it out successfully.

9. Establish cooperation between the musicians and the presiding officers of the various ward organizations, so that our Church music may really come into its own and do what it can and should for the Saints.

THE MONTHLY SESSION

The monthly session is expected to occupy about one hour and a half. The chairman presides, and sees to it that the meeting will be thoroughly democratic and that each person attending will receive the opportunity to make whatever contribution to the success of the music in the ward of which he is capable.

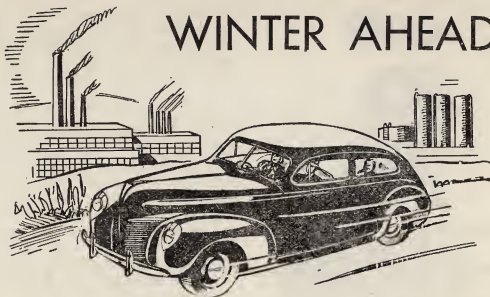
The order of business might well be as follows:

1. An opening hymn
2. Prayer
3. Minutes
4. Announcements and assignments
5. Discussion period
6. Closing hymn
7. Benediction

It is not always necessary that the leader of the discussion period be a member of the guild, that is, he may not actually hold a position as a musician in the ward. In fact, it would be better for the guild to bring in an expert on the particular phases of music to be discussed during a certain session, wherever he may be found. The discussion period should never be allowed to be reduced to a mere "lecture" on a certain point, no matter how well informed the invited expert may be.

(Concluded on page 630)

4th WARTIME WINTER AHEAD—



CARS BEWARE!

It's going to be a long time before you can replace your car. Don't neglect it! Remember, your car will need better care this winter than ever before. Make an early appointment with your Pep 88-Vico service man or dealer for specialized wartime car-saving service.

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TO YOUR COMMUNITY



WAR FUND



HOTEL UTAH

GUY TOOMBES, Managing Director



(Concluded from page 629)
The Church general music committee will be pleased to continue to receive your analytical comments on, and constructive suggestions for the improvement of the work of the guild. Especially reports of actual improvements in your Church music traceable to the work of the guild will be welcomed.

FIRST MEETING: OCTOBER

The chairman of the ward music guild will make a specific assignment to each of those musicians he expects to be in attendance at the October meeting, to prepare a concise statement concerning the music projects of the particular organization represented. He should encourage all to have this statement in writing so that it may be presented to the guild without waste of time and with the best guarantee of benefit to all. The presentation of these reports will help the guild to make up a calendar of the ward music projects to be undertaken by all the agencies of the ward. It will become a guarantee of cooperation among the ward organizations and of the avoidance of otherwise embarrassing conflicts and misunderstandings.

In this discussion the ward chorister can report the status of the ward choir, or, where none exists, his considered plans for the organization of one. Does he know of the "Choir Organization" folder issued by the general music committee? Of *Chapel Anthems*? Of the recordings made by members of the Salt Lake Tabernacle Choir of these anthems?

The organist can report the state of repair of the ward organ, and make suggestions concerning the necessary improvements, both musical and physical. Where the piano is used instead of the organ, the organist can point out why the organ rather than the piano should be used in all Church services.

Sunday School musicians can learn much about the proper functioning of music in their organization from their own *Handbook*. Other members of the guild will be interested to hear about the special Sunday School programs (for Easter, Christmas, Mother's Day, etc.) in addition to the regular weekly program.

The Mutual Improvement musicians

MUSIC

can make a special appeal for support for their rather detailed and complicated music program, which often culminates in the production of an opera. Primary musicians can render a distinct service by making it clear to the other members of the guild just what the aims of the Primary music program are. Relief Society musicians can study and discuss cooperation between the ward choir and the Singing Mothers of their ward.

The chairman should lead the guild in making up of a calendar for the entire season, assigning dates for the various musical programs incident to Primary conference, Primary festival, Easter and Christmas cantata and any other Church music service to be given by the ward choir, priesthood anniversary, ward bazaar program, evening services to be conducted by the Sunday School, Mutual Improvement associations, Relief Society, the M.I.A. opera, and others. (In connection with assigning of dates for the presentation of musical programs in the ward, it will be well to keep in mind the suggestion made by the authorities of the Church, not to turn sacrament and other worship meetings into concerts or recitals.)

A TECHNICAL TOPIC

After the organizational topic of making the year's calendar has been disposed of, there should be sufficient time remaining to discuss the technical topic, how to arrange the music program in our sacrament and other meetings. In regard to this subject the following questions may be made to serve as the basis for a profitable discussion:

1. What can be done to make the music used an integral part of our worship meetings?
2. What should be kept in mind when selecting music for the congregation, the choir, or special numbers for a given meeting?
3. Does it make any difference what the speaker has chosen for his topic?
4. How often during the meeting should the congregation be asked to sing?
5. When should the music for a given meeting be selected?
6. Should the chorister inform the organist of the selection made? When?
7. What should the organist keep in mind when selecting appropriate pieces for incidental music?

MUTUAL MESSAGES

(Continued from page 608)
ship course at the University of Scouting. Acquired and put into operation the five Star Program. All patrols functioning under this plan.

Service: As water safety instructor for the American Red Cross, conducted four classes in life saving, particularly for older Scouts called to the armed forces. Participated in the flag unit of the "47 Days" parade. Collected funds for the March of Dimes.

Advancement: Presented Eagle badge to sixteenth Scout who has attained this honor under my guidance . . . 100 percent of the twelve-year-old boys belonging to the spon-

soring institution have become Tenderfoot Scouts.

Camping: Assisted in outlining plans and participated in the Council Camporee. Provided transportation and opportunity for each Scout of Troop 46 to spend at least one period at the Wigwam Camp, making a trip every week that the Wigwam has been open this summer. Directed three winter camps.

Fellowship: Sponsored and furnished program for two district courts of honor. Sponsored conjoint fellowship meetings with Japanese-American Scouts.

Good Turns: Assisted Aaronic Priesthood in fulfilling assignments at sacrament meetings. Furnished flowers for ward meetings.

Lynn J. Feveryear, 232 North 5th West, Salt Lake City, Utah; Troop 23, Twenty-eighth Ward, Riverside Stake.

H. C. Boulton, 1913 Cleveland, Everett, Washington; Troop 12, Everett Ward. Seattle Stake.

Troop 12 of Everett is one of the outstanding troops in this vicinity and are recognized as such.

**Seattle Stake Camp Leadership
Training Conference
(July 29 and 30, 1944)**

Conference was held at beautiful Camp Long, located within easy reach from Seattle. The training was conducted by Florence Kooyman Pickering of the Vancouver (B.C.) Ward, a graduate of the University of Utah, who has been engaged in professional Girl Scout work for several years and has had much experience as a camper and as a director of short and long-term camps.

Program planning, by the day and week
Activities, i.e., hikes, trips, celebrations,
nature study, arts and crafts, singing,
folk dancing, swimming, outdoor cook-
ing, etc.

Seattle Stake Y.W.M.I.A. board members in attendance were Sisters Leora Clawson, Junior leader; Kathleen Carlston, first counselor; Juanita Adkinson, secretary; and Lucile Henry, stake bee keeper. Others also present who will assist as counselors at the camp are Sisters Kay Finlayson and Merle Stahr.

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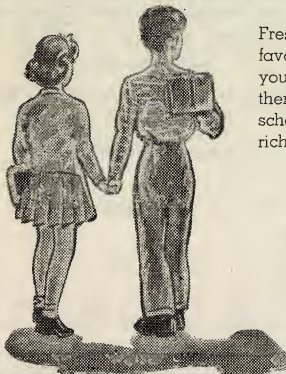
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Achievement

(Continued from page 604)

ward made all of its Church welfare quota assignments, took care of the needy in the ward and had sufficient money on hand to pay cash rent on twenty acres of ground in the year 1942. After filling all welfare assignments and taking care of the ward needy, the 1942 rental project left a fine cash balance in the bank. At the final report meeting before the priesthood on the 1942 project, the question was asked the priesthood, "What should be done with the cash balance on hand?"

It was unanimously voted by the members present that the money on hand be used in buying a ward welfare farm, and Elder Leslie W. Hyde, the ward work director at that time, and Bishop N. W. Arrington were appointed to locate a proper farm for this use. At the next priesthood session, they reported to the meeting that they had located the forty acres on the south side of the Twin Falls city limits. The project met with instant approval of the entire ward membership and the money necessary to complete the down payment was raised by popular subscription almost immediately. All subsequent payments were made from proceeds of the property itself.

After meeting the Church welfare assignments, the entire proceeds of the 1942 crop went toward paying off the balance of the farm. During the summer season of 1943, the mayor of Twin Falls approached the bishopric and offered the ward \$750.00 an acre for four acres at the corner of the farm. The city proposed to use these four acres as a city playground and park. The bishopric informed the city officials that this land was not at that time for sale at any price for ordinary purposes. However, as a Church and as a ward, they are interested in the welfare of the youth of our nation, and so the priesthood met and voted to sell the needed four acres to the city of Twin Falls at the price offered by the city, \$750.00 per acre. They also voted that when the purchase was consummated we would as a ward make a cash donation toward the development of this site for playground and park purposes in the amount of \$1,000. The balance from this sale was immediately applied toward removing the mortgage on the ward farm. At a meeting held in the spring of 1944, the priesthood voted that they should not go into another growing season with a mortgage on the property, and the balance needed to relieve the mortgage completely, which was by this time only a matter of a few hundred dollars, was paid off. Thus, it was made possible in June for the bishopric to place on display a recorded deed for thirty-six acres of splendid farm land which belonged in its entirety to the membership of the Twin Falls First Ward.

Elder Wm. K. Potts, who was ward work director at the inception of the project, was released in 1942 to act as

THE IMPROVEMENT ERA

ACHIEVEMENT

stake clerk. He was succeeded by Elder Leslie W. Hyde, who ably supervised the farm work during the years of 1942, 1943, and 1944. Bishop N. W. Arrington and his counselors, John R. Seaton and Jay M. Merrill, have been

continuously in office during the years the purchase was consummated.

The farm stands today as a testimonial to the strength of cooperative effort and the power of a united priesthood.

LUACINE SAVAGE CLARK

(Continued from page 601)

on a school teacher's salary. But Lutie never complained; she was a true helpmeet in every sense of the term. They did not wait until they had money in

attained his law degree with honors at Columbia University Law School. These were years of struggle, for family finances permitted few luxuries. Though reared in a family where all modern



THE FAMILY HOME ON D STREET BEFORE IT WAS REMODELED

the bank or a home of their own or a fine piano or other furniture before having the family. Their children came as they were sent to them, and the parents were grateful, though struggling to make a home.

comforts were enjoyed, Lutie bravely met her share of the financial responsibilities by taking boarders to assist in supplementing the family budget. Many fine, professional people today remember with pride their association in the



THE PRESENT HOME OF THE CLARKS ON D STREET

THE desire for further education was strong within the young husband, so they decided that he should fulfill his life's ambition and study law. Therefore, with two small daughters, they borrowed money, and journeyed eastward to New York City, where Reuben

home of the Clark family, while pursuing their education.

After graduation, the Clarks moved to Washington, where professional ad-

(Continued on page 634)

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95 out of every 100 who buy the Salt Lake Tribune receive their Tribune by monthly subscription, most of them enjoying before-breakfast, doorstep, carrier delivery—a home delivery record unique among the major newspapers of the United States.

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The
Salt Lake
Tribune

LUACINE SAVAGE CLARK

(Continued from page 633)

vancement was steadily acquired. In time a son and another daughter came to bless their home, which was always a gathering place for young people from Utah. After thirteen years spent in Washington, the Clarks returned to Utah, for that was "home" to them always. However, after three years the call from Washington for public service was insistent, and Brother Clark was appointed Undersecretary of State. Later, because of his ability and industry, he was asked to go to Mexico as legal advisor to Ambassador Morrow. After the death of Mr. Morrow, it was conceded by national authorities that J. Reuben Clark, Jr., was the logical and best qualified successor as ambassador.

For four years the Clarks lived in Mexico, and during all those years Sister Clark took her place as a hostess of great charm and intelligence, who was respected and loved by the Mexican people, as well as by the official families of all the foreign embassies. It is noteworthy that during all these years of official residence in national capitals, where wine and strong drink flowed more freely than water, that the Clarks never wavered from the ideals of their Church and its teaching regarding bodily welfare. By this they probably gained rather than lost influence, for whenever they attended official functions they were served orange juice or lemonade, without comment and with respect for their attitude.

It would have been very easy, and but natural for many families, to drift gradually away from the Church and her people during all those years of absence from home, and especially through

forced association with people not of their faith. It would certainly have been easy for the children, while going to school and mingling socially with young people of other faiths, to drift away and to marry outside of their Church. Not so with the Clarks. And here the mother's steadfast adherence to her testimony played a leading role. While the father was busy with public duties, the mother was busy with maintaining the right influences in her home, and implanting them in the hearts of her children. Wherever they were, Sister Clark invited into her home and hospitality, the missionaries and young people from her homeland, who might be studying or travelling abroad. So, the children matured with Latter-day Saint ideals as part of the air they breathed. Her loving care as mother and friend bore precious fruit: all her children are loyal members of the Church, and all have been married in the temple. Also they are not just passive Church members, but active in its service.

From the ambassadorship in Mexico Brother Clark was called to the First Presidency. Only those who knew Lottie well may sense the joy that was hers when she knew that she was "going home to live." All the glamor of palaces and the courtly attentions of great men and women associates were but as tinsel compared with the true gold of her home folk and the friends of her loved home in Utah, and especially of her dear associates in the Twentieth Ward.

Instead of buying or building a new and pretentious home, the Clarks returned to the old home on D Street, and with some remodeling have made it a home built on loved association as well as of brick and stone. Real family



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Luacine Savage Clark

joy is not ever a thing of show and pretense. Here it is exemplified.

In many ways Sister Clark's life was ideal: a home of culture and refinement in her youth; a good education; real beauty of face and form, as well as strength of character; a true love for a good and great man, that grew more dear and tender with each year's association; loving and gifted children, who have all outlived her, and who are true to her ideals; and a place in the hearts of her Church and her people, whom she has served so loyally. She was greatly blessed. Her life with her beloved husband fulfilled the promise of the inspired lines of Robert Browning, who said:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!"

Though always content to be the real helpmeet and best friend of her husband and children, Sister Clark lived a rich life of her own. As her children grew and needed less of her time, she indulged her taste for artistic accomplishment. Many of her poetic and other contributions have appeared in local magazines, while Church activities in the Relief Society and Daughters of the Pioneers were always participated in with joy and great charm. She will be missed more by no one, outside of her family, than by the ward where she lived, and especially by the Relief Society, with whom she labored so loyally and intelligently. She was always a consistent and loyal Latter-day Saint. Her inmost striving is beautifully expressed in her own words:

MY DAILY PRAYER

God grant that I may older grow becomingly,

No added years of worry and complaint,
Of peevishness and eccentricities.

God grant that I may mellow with the years
Into full days of gratitude for blessings I enjoy;

May I with growing faith belittle grief
and pain.

God grant each setting sun may see some
good deed done;

May daily trials be steppingstones to
higher summits,
Where with undimmed eyes I may behold
some worthy recompense.

God grant that I may tread the narrow path
No footstep faltering, nor straying from
the path.

God grant that I may live, no matter what
my years.

That friends may say at parting I have
eased some
Aching head or dried some bitter tears.

God grant this may be so.

OCTOBER, 1944

That her daily prayer was fulfilled in her life is known to all who knew her and who cherish her memory. God has granted her prayer.

All That Counts is the Shine

(Continued from page 600)

I HAVE mentioned the following illustration before. Pardon my using it again. The most successful fishing in the Hawaiian Islands is accomplished by the fishermen whose activities are directed by a companion on top of the hill overlooking the waters. The fisher-

man proper is too close to the fish to see them, but because he is high above the water he can see the runs of the fish and can direct them where to put their nets. I repeat, we have to get away from ourselves to appreciate in the best way what our aims are.

Like the bootblack we, in our Church work, oftentimes make many false motions. We forget what we are aiming to do. The goal of the Relief Society workers should be singly and collectively to raise the standards of the people of the group or ward in which they are working. The question to ask themselves is, "How many lives and families have we benefited?" Primarily, that is what counts. The Primary teacher should have as her aim, "Into how

(Concluded on page 636)



He thought of quality when he thought of her . . . !

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Take this short cut to better baking. Keep a package, penny-bundly for emergencies.



BISKIT MIX

ALL THAT COUNTS IS THE SHINE

(Concluded from page 635)

many little children can I put the spirit of the gospel and prepare them to appreciate the contacts they will make later in other organizations of the Church?" Her question will be, "How am I influencing these boys and girls intellectually and spiritually?" Any motions she goes through which do not result in these accomplishments are lost. It is the same with Sunday School and M.I.A. workers. You ward teachers, how many calls you make per month, how near you hit the 100 percent mark of visits each month, is not nearly so important as how you are influencing the people on whom you call. Again I repeat, it isn't the motions you go through; rather, it is how well you get in gear in your responsibilities and aims.

In many of our activities, our engines are racing and going much faster than the wheels are turning, because we forget that *all that counts is the shine*.

Ward bishops, are you burning up your engine? Are you going through a lot of false motions? Do you pride yourself on how many nights a week you are working? *Stop, look and listen*, and study carefully what movements count and what false motions you may omit. Many a bishop who is burning up his engine, if he would stop, look, and listen, and study his movements, could be more efficient.

We all take our hats off to the man who is diligent in the duties of the ward or stake, but much more could be accomplished in this Church if we would move more slowly and study our motions more carefully. In other words, if we would pour into our souls this philosophy mentioned by President Clark, that *all that counts is the shine*, we would do much better work, live longer, and our families would be happier living with us.

Christ influenced the world by simplicity.

A MORMON WIFE

(Continued from page 599)

these things with mother and grandmother in their flowered delaine dresses and dainty lace collars to go to an occasional pioneer ball, we children stood around and gazed at them in wide-eyed admiration. Mother was so tiny and father so tall, that he would often swing her off her feet in dancing the old-time dances.

After the rare occasions when this finery was brought out, all was carefully folded away in the big red chest that Great-grandfather Frost had made in Nauvoo to fit into the wagon and serve as a bed in crossing the plains. Among other treasures in this chest was grandmother's portfolio that on rainy Sunday afternoons or on special occasions, as a reward for being very good, was brought out, to our great delight. This was so large a book that it had to be laid on the table before we could view its beauties. No matter how many times we had seen it, we were always just as thrilled with its contents as if we had never beheld them before. I remember particularly a picture of Queen Victoria in her coronation robes, with crown and scepter; a highly colored map of the United States; some very life-like camels, the "Dying Brigand" lying at the feet of his lady-love; and a female figure in widow's weeds standing under a weeping willow tree representing grandmother at the tomb of her dearly loved young husband, Nathan Stearns.

I REMEMBER the first Christmas we celebrated in Mount Pleasant, along in the sixties, when our resources were very meager. There wasn't anything to be bought, even if we had had money to buy with. We were not expecting anything, but our parents felt so sorry for us that they simply had to do something about it. They told us that if

Delia, myself and Susie, aged about eight, six, and three years, respectively, would go out of the room, Santa Claus would come. We went out, and when we came back, our delighted eyes beheld three little parcels exactly alike ranged along the side of the bed. Each one yielded a third of an apple and a cube of sugar with a drop of cinnamon essence on it. The apple, a big yellow one with just a tinge of red, grandmother had brought from Pleasant Grove with her when she came down to spend the winter with us, and it had lain unsuspected in her trunk ever since. The sugar, I suppose, came in the same way, for it was almost an unheard-of luxury with us. I don't think I ever tasted anything so delicious in my life. I can even now recall the exquisite smell and taste of these dainties. I don't think I ever had a Christmas surprise that quite equalled that one.

Our most luxurious Christmas came years later in Pleasant Grove, by which time there were five of us children in the family. Yet strange to tell, we didn't enjoy it as much as the meager one in Sanpete. Father had twenty bushels of Rhode Island Greenings, very fine apples, that were ready for market in December. He loaded them into the wagon, and he and mother rode all the way to Salt Lake, where he sold them for four dollars a bushel. Our parents thought that, for once, they would buy us anything they wanted to for Christmas. They spent a great deal of money for those days and bought dolls, toys, books, perfumery, kid gloves, furs, and all sorts of luxuries. When they came home, and we knew that the presents were in Grandmother's bedroom, we teased and teased to be allowed to see them. Mother tried to tell us that it would spoil the fun if we saw them before Christmas, but we would give her

A MORMON WIFE

no peace until at last, in desperation, she said, "Well, go ahead, look at them!" We did, and when Christmas morning came we weren't nearly so delighted as on that other morning in Sanpete County long ago, when we had received next to nothing. But we enjoyed our Christmas tree ever so much. It was the first one seen in the town, and all the children came to admire it.

It was after we returned to Pleasant Grove, when I was eight years old, that my parents welcomed the first son into the family. How happy the four little girls—Delia, Huldah, as I was then called, Susie, and even two-year-old Manie, were to have a boy in the family. He was named "Oscar" for my father, and, that such an important event should have due recognition my parents added the name of "Lycortas," which Father had picked up in his reading of Greek history. But the large name was too much for so tiny a fellow—he was nicknamed "Cort" and "Cort" he has remained to this day.

When I was eleven years old, I first experienced the poignancy of childish

grief. My ten months' old baby brother, Nathan Stearns, the second son in the family, and the darling of our hearts, died from the then prevalent disease of cholera infantum. After we had been to the funeral and had come back to play under the apple trees, I felt that life could never be gay again. Not being used to seeing my elders in tears, it appeared to my childish mind as if the whole world was encompassed in a dark cloud. My mother was accustomed to the idea of having loved ones buried near the home, so although, even in this pioneer community there was a cemetery, she requested that the baby be not taken that far away. So a little mound was made in the "back lot" under one of the apple trees. To us children it seemed quite natural and as though "little Natie" were still a part of the family. We enjoyed seeing that this spot, which became a sort of shrine to us, was always kept attractive. Roses bloomed above the mound and, as the years passed by, our sadness, even that in my mother's heart, lightened, and I came to know that time heals every sorrow.

ALONG EARLY TRAILS OF BRIGHAM YOUNG

(Continued from page 597)

The mystery disappeared when it was explained that in memory of Port Byron's distinguished son, the part of the town in which he lived was then commonly spoken of as Nauvoo. Recently, a substantial marker on the small public square, by the highway, recounts the residence of Brigham Young in the town and points the way to his house. The house, itself of perennial interest to tourists, is a well-built modest frame house. There Brigham had both his home and his shop. It is doubtful whether Brigham Young built this home. It does not look like his architectural style elsewhere.

Everybody whom I met in Port Byron knew that Brigham Young once lived there; and they were proud of it. But as to Brigham's life there they could only repeat traditional stories—that he was an industrious and an excellent workman and a good citizen.

One of the oldest men in the town was L. H. King, the editor of the Port Byron Chronicle. He was one of the state's most famous country editors. Politicians and statesmen made stopovers to call on him. I found him in his office, surrounded by paper, type, presses, and the clean smell of printer's ink. He was ready to help me. No, he had not known Brigham Young; but his father had known him well, and had told his son many stories of Brigham's life in Port Byron.

This was the most interesting one: Port Byron, a flourishing shipping point on the Erie Canal, attracted ambitious people from many parts of the state. Among those who arrived during Port

Byron's heyday were three men who rose to unusual distinction in the world. They are memorialized by the town in simple markers along the main street. In their day, so the editor said, they were spoken of as the "Three Wise Men From the East." One was somewhat younger than the others, but they were congenial; and the younger, as he grew older, became the fast friend of the others. They were Port Byron's foremost group of young people. The editor became dramatic. He took me to a window overlooking the Erie Canal. One of those young men, the younger, he said, was Henry Wells, who began to carry goods for others on the flatboats that traveled up and down the canal. In the end he founded the Wells, Fargo Express Company, one of the first in the country. The editor grew warmer. The second of this trio was named Isaac Singer, who perfected the sewing machine and placed the Singer sewing machine on the world's market to bless humanity, especially woman-kind. The third, he said, became the greatest of the three, for he showed how the vast deserts of America might be converted into happy homesteads. "He was Brigham Young, founder of Western America," he said. Then he commented ruminatingly, "Great men, weren't they?"

To me, seeking for human character, the chief message was that Brigham Young was not only distinguished as a worthy citizen among his fellows from his early years, but that he sought the association of worthy people, the best people. That is a lesson needed by youth today as then.

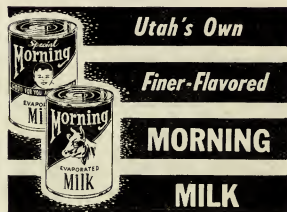
(Continued on page 638)



1. How many evaporated milk companies in Utah are Utah-owned and operated?
2. Is the Morning Milk Company connected with any other company?
3. How many farmers receive a large share of their annual income from Morning Milk, and how much has Morning Milk paid to dairy farmers since its organization in 1928?

CHECK THESE ANSWERS

1. Only one—the Morning Milk Company.
2. No. It is wholly independent.
3. 2200 dairy farmers, who have received payments totalling sixteen million dollars.



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THE LAW OF SACRIFICE
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FULL INSTRUCTIONS ON HOW
TO RECEIVE REVELATION
MORMON CONCEPTION OF
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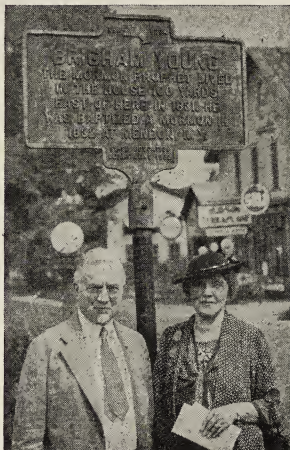
TIMBERLINE RIGGS
OVERTON, NEVADA

ALONG EARLY TRAILS OF BRIGHAM YOUNG

(Continued from page 637)

One of the old timers has put on re-
cord that "Brigham Young was as fine
a specimen of young manhood as he
has ever known, one that would have
made his mark in whatever community
his lot might have been cast."

BRIGHAM YOUNG apparently was very
successful in his business in Port
Byron. Yet, when he was about twenty-
seven years of age, he moved to Men-



DR. AND MRS. JOHN A. WIDTSON AT PORT
BYRON

don, New York, about forty-five miles
from Port Byron and only fifteen miles
distant from Palmyra. His father and
other members of the Young family
resided there.

In our pursuit (Brother Bean had
joined me) we drove to Mendon, the
town in which the gospel found Brigham
Young. It was a warm, sunny day.
Near the center of the sleepy vil-
lage four men sat on the side of an
empty ditch. We stopped. "What is
Mendon famous for?" we asked, fairly
certain of the answer. One of the men
stretched himself, got up, changed the
tobacco quid from one cheek to the
other, spat, and pointing to an ancient
frame building, now used as a hotel,
said, "Strangers, do you see that house?
In that house Lafayette slept one night!"
Abashed, we sought other sources of
information.

When Brigham Young first came to
Mendon, he worked in several nearby
haquets. He did some work in Canan-
daigua, for Captain Wilcox, in whose
home he lived while building a house.
However, he soon settled permanently
in Mendon, where he set up his own
business.

First, we drove to the farm outside
of Mendon, then known as the Dunshire

farm, where Brigham Young had his
small sawmill, and where he lived for
some time. There was the little stream
that he dammed up to turn the water-
wheel. There were the evidences of
former use. Down the long lane was
his home.

To the right, as we faced the mill site,
half a mile beyond, was an overgrown
cemetery. We found there an old,
rotting headboard, on which we read,
in faint letters, "Miriam Works"—
indicating the grave of the wife of his
youth, whom he brought to the mill
home with the borrowed team and
wagon. When I was there, eighteen
years later, the headboard had disap-
peared, and with it the true location of
the grave. (Elder John D. Giles reports
that he has recently located the grave.)

The present owners of the farm, the
Hutchinson family, whose grandfater
owned part of the farm in Brigham's
day, had many a story to tell. Two
houses face the gate, the roadway is
between them. The smaller one, to the
left as we entered, was Brigham's home,
and, it is believed, was built by him.
The larger was added to by Brigham
for the use of the owner's growing fam-
ily. Both houses were well built and in
excellent condition.

During his sojourn in Mendon, Bri-
gham Young built or helped build several
houses. They were all of the sturdy log-
variety of pioneer days. A one-room
schoolhouse, built by Brigham Young,
stands by the highway. It might be
made a monument to the builder who
spent his life building houses and men
for human good.

The sawmill, however, with its turn-
ing lathe, was his chief concern in Men-
don. There he cut logs and made lum-
ber for the rapidly invading army of
settlers. But, more profitably, he rough-
shaped lumber into the parts of house-
hold furniture, such as tables, chairs,
beds, and cupboards. Then he would
sell this knock-down furniture to be
finished and put together by the farm-
ers themselves during the slack winter
season. As his time permitted, he also
completed many articles of furniture.
In the neighborhood are hundreds of
pieces of furniture made wholly or in
part by Brigham Young.

In our quest in Mendon we called on
Mrs. Fannie Bushman, then in her sev-
enties, whose grandparents had known
Brigham Young. She lived, alone, in
the family homestead in Mendon, a
traditional "T" house. She told us many
stories of the days of Brigham Young
in Mendon, as told her by her parents
and grandparents.

Towards the end of our conversation,
I asked, "As you recall the things told
you by your parents, do you think that
Brigham was an honest man?" She
pondered awhile, then walked towards
a window looking upon a porch with a
southern exposure, built in the T of the
house. She said, "Do you see that rock-
ing chair on the porch?" (It was a
high-backed, old-fashioned, simply-

THE IMPROVEMENT ERA

Along Early Trails of Brigham Young

made rocker.) "In that chair my grandmother sunned herself every good day. When she died, my mother sunned herself in it. Since her death I have sunned myself in it every good day. That chair is nearly one hundred years old. It is as sound today as it was when first made. That chair was made by Brigham Young. I guess that a man who made so honest a chair must have been an



THE AUTHOR AT BRIGHAM YOUNG'S WHEEL
NEAR PORT BYRON, N.Y.

honest man." There was a tug at our hearts as she spoke.

* * *

THE quest had been successful. We had learned much of Brigham Young before he joined the Church. As a youth he had shown intelligence and aptitude and had won the good will of his employers. As a young man he had sought the company of intelligent, ambitious, forward-looking companions, and had won the admiration of his fellow citizens by his industry and good workmanship. As a man entering maturity he had been a useful citizen, a capable worker, an honest man, who had won the confidence of the community. In youth as in age he was a worthy man.

We turned our faces homeward with grateful hearts for the leadership of the Restored Church of Christ.

Eighteen years later, in company with my wife and President Frank Evans, then in charge of the Eastern States Mission, I revisited these scenes. A new generation was arising, the stories of Brigham Young were fainter, but the pride of the people in his sojourn in their towns was greater, and steps were taken to keep in living memory the life in those parts of the Brigham Young who was a "painter, glazier and carpenter," and a great man of growing worldwide fame and appreciation.

(The photographs of Brigham Young's Port Byron home and the "Squire" Brown house, were taken by Elder John D. Giles, who has made a splendid photographic record of early Church scenes.)



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Your Page and Ours

Newcastle on Tyne
England

Dear Sir:

ALLOW me to write you and express my thanks for the article written by Hortense S. Andersen entitled "Blessed Are They That Mourn," in the April issue of *The Improvement Era*.

Recently I have had a cousin's boy stay with me for two days. He is in the U.S. Air Force and is a member of your Church. What a remarkable, fine young man—what personality—what radiance of character emanates from him—and believe me when I say the above article appealed to me very much, for I could feel the pangs, the wonderment, the apparent sorrow and the joy which the article depicts—just through the presence of this young man with us for forty-eight hours. I am not a Mormon, but I can say thank you for a blessing received.

All regards to all of you.

Wilfred Kirton

Dear Editors:

MRS. WAYNE ALLEN, of the Big Bear Lake Ranger Station, invited Mormon families from adjacent areas to meet at her home on Sunday, July 15, 1944, to organize a Sunday School at Big Bear Lake, California. Over fifteen attended.

Teacher Dean Tyler of Arlington Ward, Los Angeles, conducted the Sunday School exercises. This was quite an experience for the 17-year-old Dean Tyler who had not expected to conduct a Sunday School for many years to come.

Among those present was a young sailor who had never been to church before in his life.

Sincerely yours,
(Mrs.) Tamzon Tyler

Dear Brethren:

THE other day I received six issues of *The Improvement Era*, the first I had received in over seven months. I think you have been told before, by other members of the Church who are serving with the armed forces, of the joy and pleasure one receives with each and every single issue of this wonderful magazine. It will not be hard to understand then, the overwhelming joy and happiness I received with a half year's magazines. Opening the package and finding *The Improvement Era* once again before me, was like finding a long-lost friend or companion. And indeed, it is that. To us L.D.S. who are serving abroad, there is no dearer or truer companion than that which takes us back to the people and dealings of the Church. It is hard to put into words just how much we servicemen really miss our personal contacts with the Church, priesthood, and M.I.A. Oftentimes one does not really learn to love and appreciate these things until he is asked to be away from them for a while. Then indeed is his testimony strengthened and his love increased.

I know this magazine is inspired, and I'm very thankful for the privilege we have of receiving it. If all L.D.S. members in the armed forces are not receiving *The Improvement Era*, I hope that in the near future a program may be instituted to this effect. I'm sure the results would be well worth while.

Again I thank you for this wonderful book. I assure you that my postwar home will never be without it.

Sincerely,
Clair G. Anderson, RM 3/c

Flying High

A colored soldier was busy around the wrong end of an army mule when it suddenly lashed out with both feet and sent him sailing. As he hit the ground, his comrades called stretcher bearers, who put him on a stretcher and started to carry him away.

The colored boy opened his eyes and gazed at the reeling sky overhead. Feeling around below the stretcher with his hands, he encountered nothing but empty space.

"Mah goodness," he groaned, "I ain't hit de ground yet."

The Limit

Two American soldiers in Egypt lived for months on dehydrated beef, dehydrated milk, dehydrated butter, and dehydrated vegetables. Visiting a Cairo museum they saw their first mummy.

"This is going too far," said one. "Now they're dehydrating men."

All That Glitters . . .

Everything about the R.A.F. station was interesting to the visitor and he asked a never-ending stream of questions.

"Say," he exclaimed, "how is it that you have so many Scotsmen among your pilots?"

The guide, a bit fed up, snatched at the opportunity.

"Well, sir," he said, "since the Scots have learned that every cloud has a silver lining, we can't keep 'em out."

Such a Racket

"Aren't those chimes melodiously beautiful? Such harmony! So enchanting!"

"You'll have to speak louder. Those confounded bells are making such a racket I can't hear you."

OUCH!

"And what," asked the teacher, "do two ducks and a cow remind you of?"

"Quackers and milk," said the little boy.

Strictly Personal

Citizen: "I've been getting threatening letters through the mail. Isn't there a law against that?"

Post Office Inspector: "Of course there is. It's a very serious offense to send threatening letters through the mail. Have you any idea who's doing it?"

Citizen: "Sure. The Woofus Furniture Company."

One Is Enough

"What do you think of the candidates?"

"Well, the more I think of them, the more pleased I am that only one of them can get in."

A Good Speech

In case you're thinking of making a speech, here's a good formula:

Have a good beginning and a good ending, and keep them as close together as possible.

A Matter of Choice

"Remember, my boy," said the elderly relative, "that wealth does not bring happiness."

"I don't expect it to," answered the young man. "I merely want it so that I may be able to choose the kind of misery that is most agreeable to me."

Education

Eastern visitor: "Has the advent of the radio helped ranch life?"

Pinto Pete: "I'll say it has. Why, we learn a new cowboy song every night, and, say, we've found out that the dialect us fellows have used fer years is all wrong."

Speedy

"Could you learn to love me?" asked the young man.

"Well," sighed the young lady, "I learned shorthand in three weeks."

The Big End

Smith: "What do you mean, your wife is like a telescope?"
Brown: "Because she's so easy to see through and she magnifies everything!"

For Your Soldiers and Sailors!

DO YOUR CHRISTMAS SHOPPING NOW!

The Army and Navy set September 15 to October 15, 1944 as the mailing period for Christmas gifts to soldiers and sailors overseas – and there are millions of them.

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(As he lives in the hearts of his people)		Signs of the Times	\$1.25
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Unto the Hills	\$1.50	Missionary Experiences	\$1.00
This Day and Always	\$1.50	A Combination Reference	\$.75
Constancy Amid Change	\$2.00	From Babel to Cumorah	\$2.25

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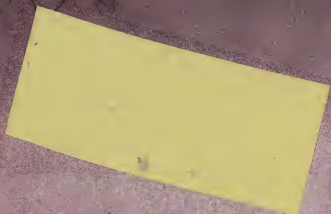
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